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# SIDELIGHTS ON SHANGHAI

• • L. Z. YUAN • •

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By L. Z. Yuan

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# -:- -:- FOREWORD -:- -:-

*Much has been written, cabled, radioed and photographed in, of and about the Chinese scene, but with a very few notable exceptions only the stirring highlights have been presented to the foreign reader.*

*These highlights, these world-stirring scenes of war, famine, poverty, wealth, politics and internecine disputes form the polyglot image which many, if not most, foreigners carry with them as representing the life and spirit of the country.*

*Back of the swaying, writhing, shocking curtains of major events the real, normal, day-by-day life of the Chinese people continues in its quiet, unobtrusive, not too prepossessing way.*

*And it is the little incidents, customs, beliefs and practices of the people themselves that Mr. L. Z. Yuan, native of China who has never ventured beyond her borders, weaves into the sparkling and informative paragraphs which he calls "Sidelights On Shanghai."*

*The approving reaction to his first article of this type, which appeared in The Shanghai Evening Post & Mercury of September 16, 1933, was so instant and so universal that the trial was continued, until today the experimental stage has been passed and these "Sidelights" are a daily feature of the newspaper.*

T. O. Thackrey.

Shanghai, 1934

# SIDELIGHTS ON SHANGHAI



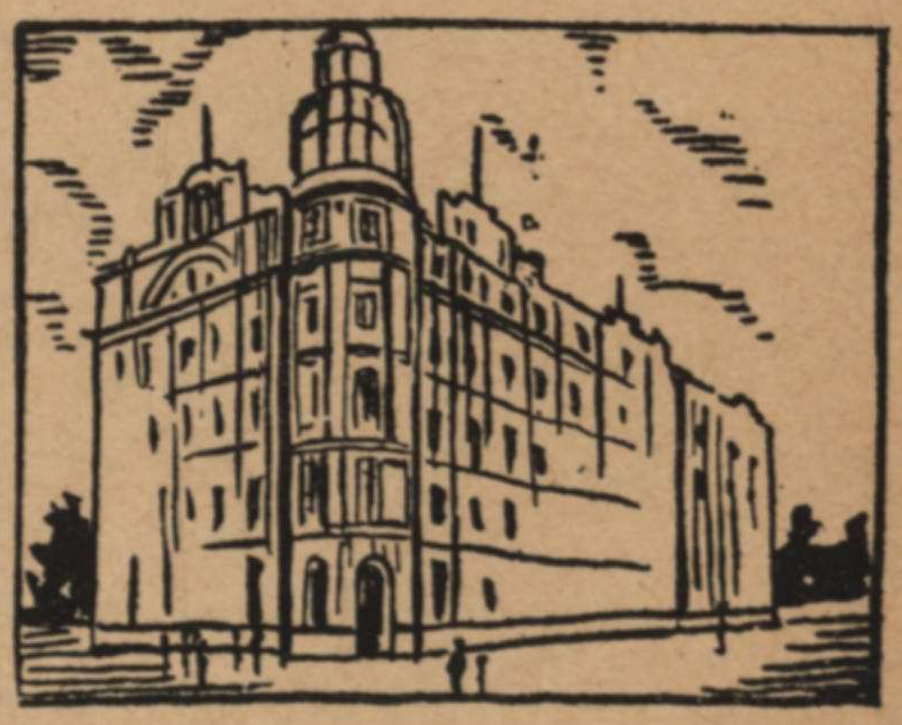
# I TAKE A TRIP

THE more one travels away from Shanghai into the interior cities of China, the more one is endeared to the so-called "Biggest Metropolis of China" although it has been dubbed "Chicago" or "Paris of the Far East."

The air is different. The atmosphere is different. Everything is different.

The first thing I did following a two-week trip to Nanking and Peiping was an auto tour in and around the dear old city.

If you had never climbed to the top of a mountain, you would never realize the existence of a plain," says an old Chinese saying. Who could deny its truth?



## Our Preparations

MONTHS before our scheduled trip to Peiping, we had been planning and planning. On a fall day, following a sleepless night, we—myself, my wife and my son—entrained by the 8 a.m. express for Nanking.

It was a holiday and the coaches were crowded to capacity. Absent were chances for the Son from Slumberland to occupy a seat by himself and "sleep the entire journey" to Nanking. He did, however, spend much of the six and three-quarters of an hour in taking a nap.

My son was restless. He had learned of the strict enforcement of the New Life Movement in Nanking. At his school, the 5-year-old had been taught the fundamental principles of the movement. He refused to wear his open-collar shirt, insisting upon having all buttons buttoned up lest the policemen interfere. He pleaded that we should not smoke on the street. He insisted that I button up my overcoat, which I had brought along for use in Peiping but had been wearing to save space in the tightly packed trunk.

## Careful Behavior

THANKS to our train operator, we landed at Nanking at 2.45 p.m. according to schedule.

Surely, the capital city has been making rapid strides since my last trip in the previous October. Around the station is a big "pailou" with traffic signs to avoid the

congestion caused by ricsha pullers, hire car chauffeurs, et al.

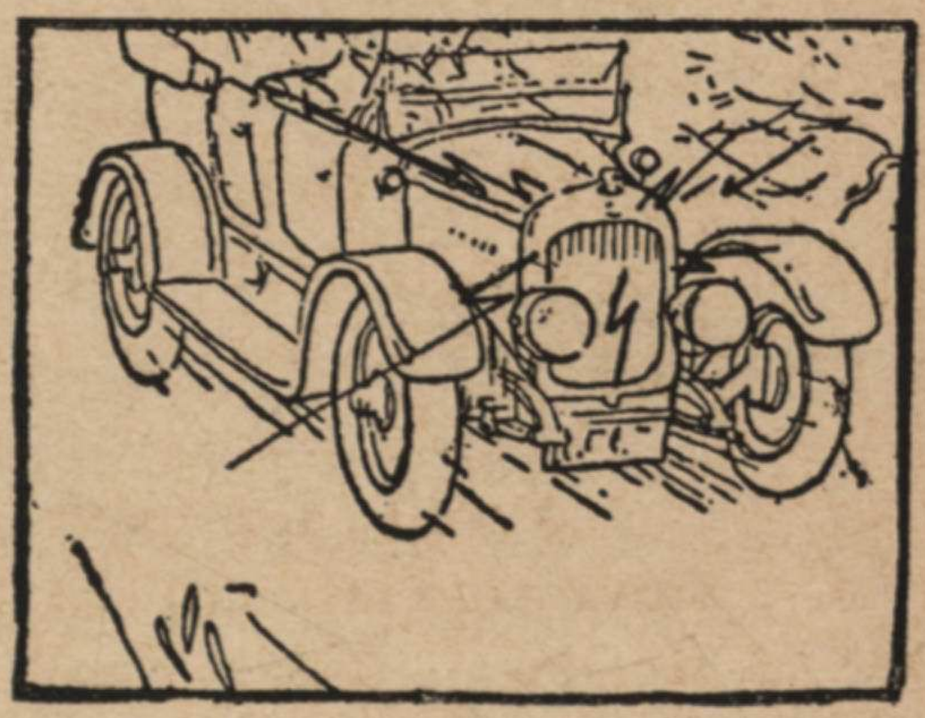
We behaved carefully—more than we ought or used to. New Life principles must be observed! Our kid was more than careful—he was nervous, in fact. We followed the "keep to the left" rules on the pain of being pushed here and there by those red-caped coolies. I cursed and violated the principle—with pleasure.

## Hold Your Ears

IF there is any city in the world that needs an anti-noise drive, it is Nanking.

After waiting 10 minutes at the station, we managed to get a taxi—one of the old buggies which had been running more miles than the meter could record and which are on the verge of a breakdown at any moment. Nothing in that car could be less than 10 years old or considered as sound for the grinding service it is required to perform. No, I must be wrong. The horn is in 100% sound condition.

For a brief 30-minute ride from Hsiakwan to Ta Hsing Kung, our noble chauffeur tooted, to put it ultra-conservatively, no less than 1000 times, sometimes covering blocks without releasing his hard-pressing finger or fingers from the button of his electric horn.



All this tooting, needless to say, was unnecessary. The approach of the car, in fact, could be heard at

least four blocks. It rattled so continuously that my kid began to yawn and think of his daily nap. Only the tooting prevented him from falling asleep.




## Clever Slogans

WHEN we arrived in that city, we found the streets decorated with a new set of slogans and hand-bills.

They were cleverly written. Years of revolutionary activities under Kuomintang tutelage has at last accomplished one thing—the writing of slogans. They are snappy, easy to read and unmistakably carry the wanted sentiment. All of the handbills were for the New Life Movement. One of them read: "Celebrate the Double-Tenth by Embracing New Life Principles!"

Strolling along one of the main streets, we soon found something new. The sidewalks had been divided into two sections by a line painted in gray. The pedestrians are supposed to "keep to the left."

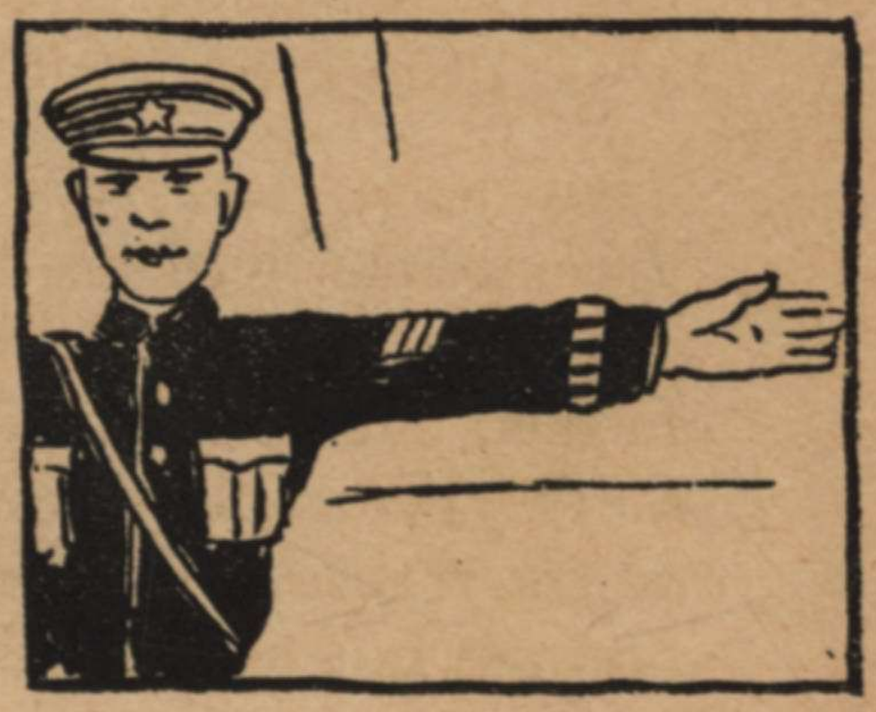
Walking along the line were policemen and gendarmes. The gendarmes, by the way, are some sort of military police to exercise control over the big number of uniformed men one sees in that city.

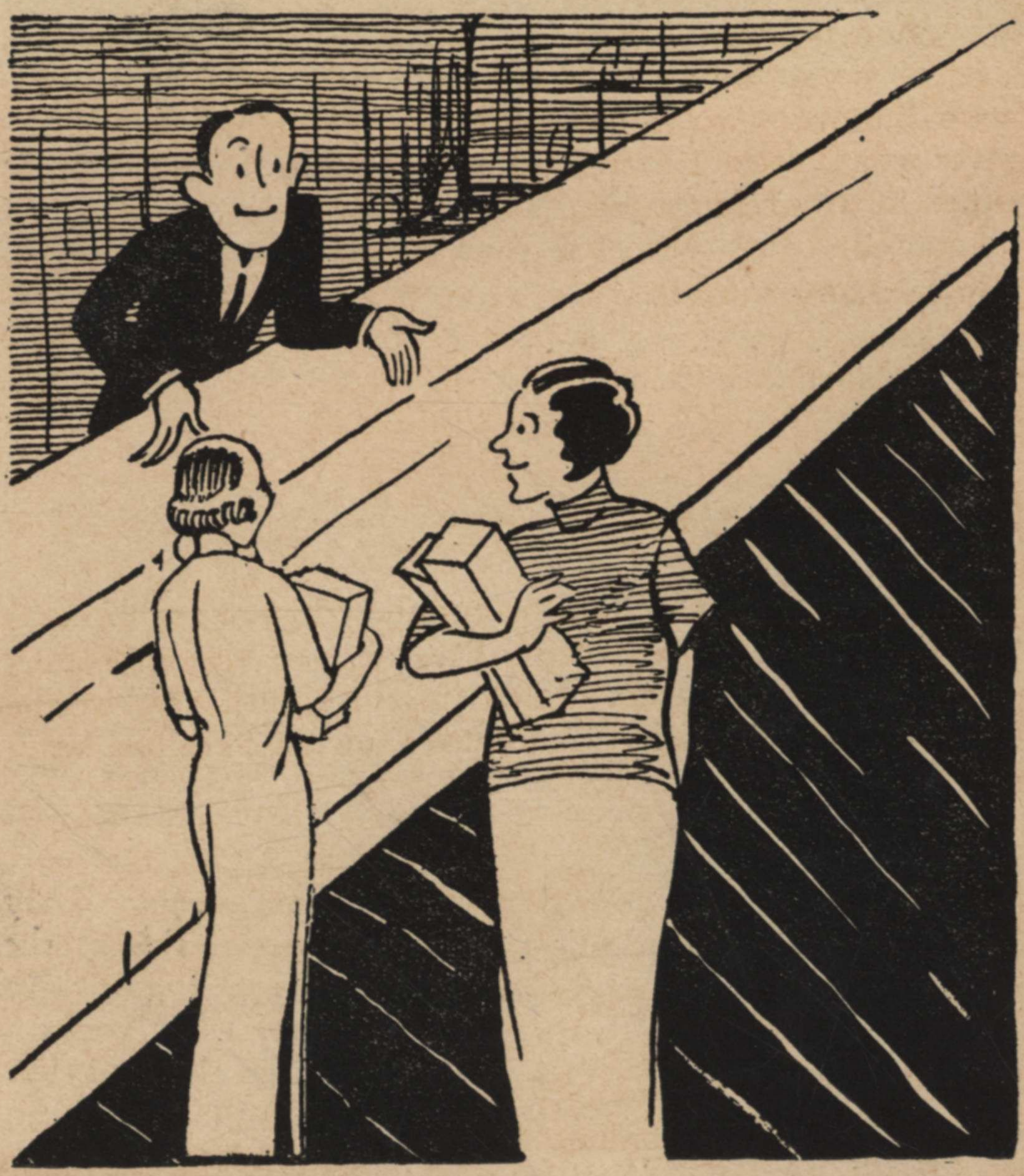
## Walk To The Line

THE line dividing the cement foot-path must have been painted when zeal for the New Life Movement was still new. Even with my glasses, I could only see a faint trace of the paint. So why blame the violators of that good principle?

The policemen seemed to dislike their beats. They never interfere with a pedestrian on the wrong side of the path unless he walks with such irregularity as to run into the policeman's husky body. Furthermore, what could a keen and alert cop do? A warning would be the "heaviest punishment" he could give to a violator. And who would care if merely warned?

In front of most of the shops were gathered crowds with their eyes fixed on the loud-speaker furnishing Central Broadcasting Station programs at the biggest volume of noise the machine allowed. Their presence further added difficulties to those who wished to follow the line dividing the foot-path.





**Competition In Noise**

UNLIKE shop-keepers in Shanghai, the Nanking shop-keepers certainly symbolize the political situation in China. In Shanghai, most of the shop-owners automatically join hands in tuning their radio receiving sets to a single station in order that the program would be audible and not confused. The Nanking shop-owners are different.

Shop-Number-One may be tuning in to a Shanghai station broadcasting a Soochow story-telling program. Shop-Number-two would think that a program in Peiping plays would attract more customers. Shop-Number-Three tuned in to foreign music. One plus one plus one equalled nil in that case. None of the programs could be distinguished from another.

## Eighth Year Coins

NO 20-cent pieces would be considered good for circulation in Nanking except those bearing the characters showing that they were minted in the eighth year of the republic. Ricsha pullers would even accept a tin one bearing that mark.

## Nanking "Night Life"

NANKING is a dead city after dusk.

All along the famous Chungshan Road, which was built over the site of many a dwelling forcibly demolished at nominal compensation, not a single building, except a few residences, is lighted.



Only the district around the Confucius Temple gives signs of activity. The old Sage would resent very much in the other world should

he find that his temple has been used to name the capital city's only "red light" district.

## The Temple Throngs

BUSES, full packed with joyseekers; ricshas conveying persons looking for "relaxation"; motor-cars occupied by tourists and officials and pedestrians, are all headed for the same destination—Confucius Temple! The district is known as "Fu Tsz Miao" or "Teacher's Temple."

The best restaurants are there. The best theatres are in that district. The best "tea-houses" are crowded in that area. The best cinemas also are in that vicinity. Above all, there is a Nanking Great World, operated on the same basis as the amusement resort of that name in Shanghai.

The poorly paved roads and sidewalks are crowded with persons. Flocks or ricshas are parked near the entrance to a park leading to the once famous Tsing Huai Ho.

## Tea House Entertainment

THE center of activity, however, is in the so-called "tea-houses" where more than tea is served. Each of the houses arrange special programs featuring sing-song girls who have been recently forced to wear a special kind of badge with engraved and enamelled peach blossoms.

The sing-song girls are supposed to earn their living

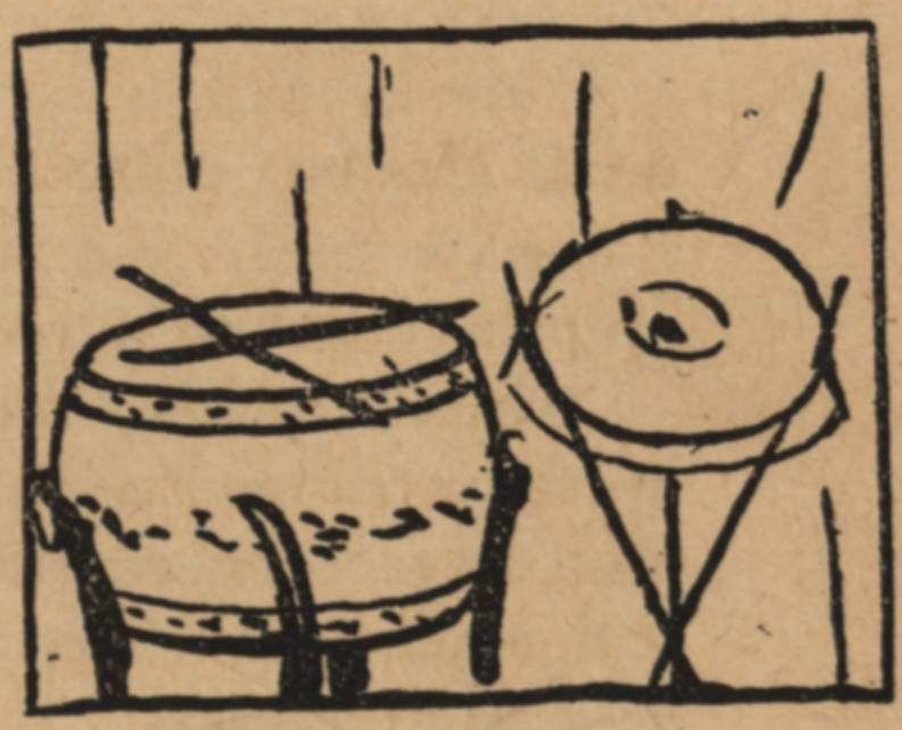
with their vocal talents in singing extracts from Peiping plays with costume. They are supposed to sing according to the program, meaning that none of the customers of the tea-house shall select special programs at high cost to win their attention.

"Orders is orders." The actual condition is different. One may select several plays at a fee of $1 each. The girls are not to sing any of the selections but split the income with the proprietor of the tea-house. Through that process, the customers dodged the restrictions and still win their wanted attention from the girls.

## The Tipping Art

THE singing of extracts from Peiping plays, however, is not the only attraction at those "tea-houses." There are other types, which stage programs of "tai koo" or "big drum" which is more or less the singing of Shantung and Tientsin folk-songs at the accompaniment of a string instrument and a small drum.

One thing is similar. That is, a customer may pay $1 for another selection which is never to be rendered. In ordering such selections, one seldom pays $1 or $2. It is done in terms of half-dozens, ten or a dozen, meaning a payment of $6 or $10 or $12 respectively.



Another similarity between the two is that the "tea-house" proprietors charge $0.20 per cup of tea and the-more-the-better tips.

## Midnight Closing

ALL amusement resorts must close doors by 12. After that hour, the city is dead. No, the streets are deserted but activities of varied nature go on under roofs in houses of doubtful fame.

Many of the sing-song girls are said to be inclined to invite their patrons to their houses in order to show their appreciation for the "selection of songs" never rendered. Police, however, used to keep a watchful eye on those houses and not a few of them were visited several times every night. The system, it is said, is no more followed.

Mah-jongg parties are banned.

## "Early To Rise"

IN that same district activities resume early the next morning. As early as 6 o'clock in those days another type of tea-houses open their doors for business.

Those tea-houses are also more than tea-houses, for the best of breakfasts are served in those establishments.

As in Cantonese tea-houses, the establishments keep small armies of the best chefs to prepare the delicate and elaborate meat paddies, cakes, bean-curd slice in chicken soup, and other famous dishes.

Not a few Nanking natives spend their entire morning in those shops, taking their breakfast, morning puffs of their water-pipes, "airing" their caged birds, playing a few rounds of chess and reading, if they read at all, the morning's papers.

## Too Much Service

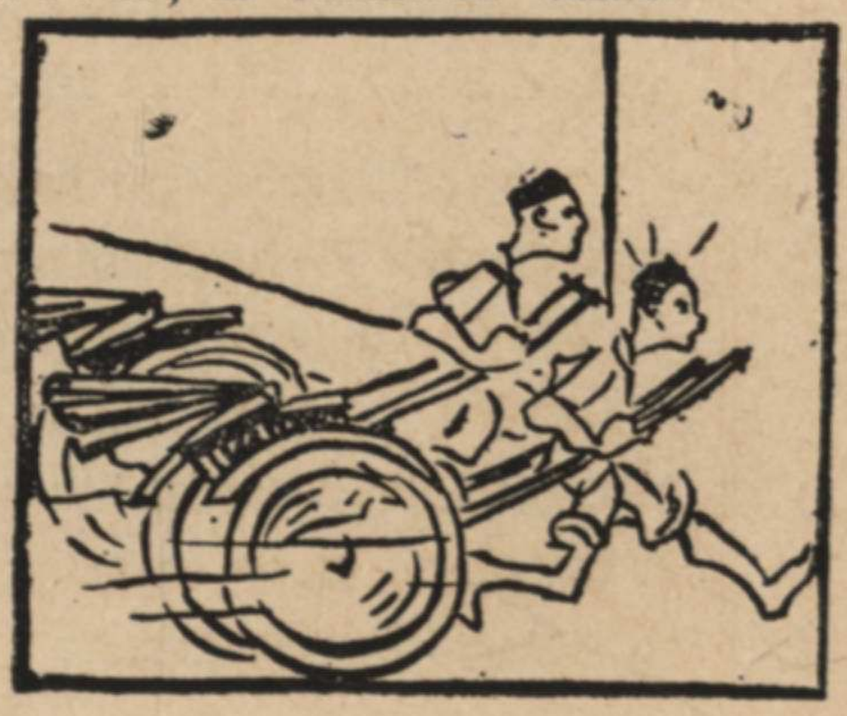
A NEW arrival in Nanking is apt to believe that the number of ricshas in Nanking is much larger than the combined number of ricshas in the three municipalities of Shanghai.

Leaving the railway station at Hsiakwan, an arrival is bound to be surrounded by a big horde of ricshas and "enveloped" by a forest of shafts. At the "red light" area of Confucius Temple, he has to use keen tactics in getting a ricsha, for a mere shout of "Huang Pao Tsur" (ricsha) would result in the lightning arrival of at least a few score of those human-powered vehicles.

It is no fun to be surrounded by a number of coolies whose free indulgence in the taking of garlic and onions is a fact too well known.

## Concentrated Trade

THE actual number of ricshas, however, is smaller than in Shanghai. The vehicles, as a rule, are concentrated in a limited number of "ricsha-business-areas" where the pullers believe they may get customers — especially sucker - new - arrivals.



If a customer speaks a dialect not native to Nanking, he is liable

to find an exorbitant charge, even for a short distance. No customer can get a fair charge if he tries to take a ricsha in front of his hotel. His mere coming out of the hotel is sufficient to make the pullers prepared to "suck" him.

Not a few tourists futilely attempt to dodge their out-of-reason charges by hiring ricshas at daily rates of, say, $1.50 per day. Then they find their ricsha pullers run at a speed slower than that of a snail. They are apt to get unsolicited advice from their pullers to climb or walk a few miles for a so-called "scenic spot", only to find that place a wrecked temple, a well amid the bushes or a tree said to have been given Imperial honors for having lived many years, only to find three hours passed and the pullers taking a nap during the interval for relaxation.

## Watch Your Seat!

A NANKING ricsha is quite different from one in Shanghai. It is made after the style of private ricshas in Shanghai.

But take this advice: Feel the cushions and the upholstery before you get in. Not a few ricshas are so upholstered that a few minutes' ride would completely disable your legs for the next five hours.

Each of the ricshas is equipped with two lamps. The lamps are connected with a "power plant" with two rubber tubes. In the "power plant" is some kind of chemicals emanating gas. The point is not in the type of lights but the position they are installed. In alighting or getting off a ricsha, be sure to look out lest you hit your legs against one of the "lamp poles."

## The Motor Fleet

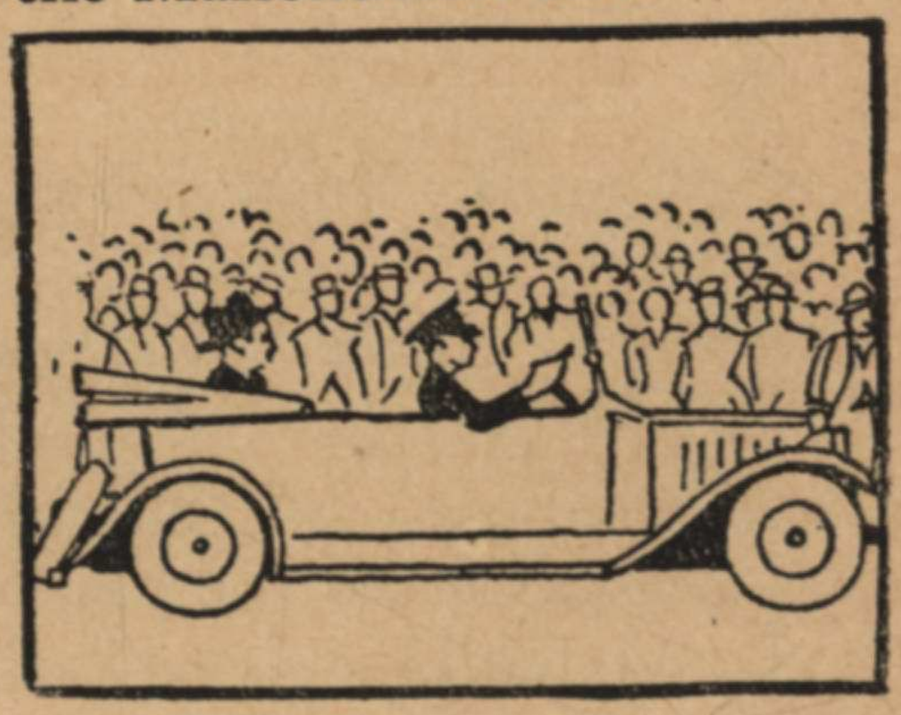
NANKING'S fleet of motor cars gives a better picture of the development in that type of vehicles. One is able to find a 1934 car of airflow type parked next to a T Model Ford. Then there are cars of which their makers and owners once were proud, but now consider as antiques.

Old or new, most of the cars are equipped with exhaust horns. In speeding through a main street, the chauffeurs consider it the safest way to press on the buttons perpetually. They will never be caught for knocking down a pedestrian for having failed to sound a warning. But how blessed will be a deaf person in that city!

All cars are subject to a search in entering the Nanking walled city. Exceptions are given to cars bearing badges issued by the Government offices showing that they are "office cars." One doubts, however, that these cars are actually exclusively used for "official services." Not a few of them can be seen at late hours around the notorious Confucius Temple district. That temple should be better known as "Confucius Temple District."

## Embarrassing Cars

DURING the first few weeks after the Manchurian Incident on September 18, those office cars caused high Government officials embarrassing moments.



Calling the situation a national emergency a number of Government officials—high in rank—were clamoring for prolonged resistance

against the humiliation and Japanese invasion. Enthusiastic and flaming youths from various schools, however, traced them to theatres and other amusement resorts through their cars. The license number of and badges of the cars were published in newspapers the next morning. For several months the Gas bills at many Government offices showed sudden decreases.

## The Walled City

NANKING is a big city, surrounded by a city wall as thick as the one in Peiping and adequately fortified at most of the entrances.

We stayed in Nanking for two and a half days, spending most of our time in sight-seeing. Our room in the hotel was so situated that the famous Purple Hill was within our sight. It took several strenuous minutes to convince our son that the hill's name is "Tsz Ching Shan (Purple Gold Hill)" and not "Tsz Tung Shan (Stop-Pain-Hill)."

In fact, he was so adamant in his belief that he started the issue by asking his mother to climb over the hill to cure her stomachache!

## Count Your Steps

TO climb to the mausoleum in which Dr. Sun Yat-sen's remains lie is not a very easy task. With courage, prompted by the appearance of a Japanese tourist party who started the climb at the same time and against whom our child insisted on a race without their knowledge, we

reached the impressively decorated hall in about 15 minutes.

From his text-books and stories learned from his school, our child formed a conclusion that he must bow three times before Dr. Sun's statue. He did. The question was now to descend the great number of steps.

To find new interest in that tedious task, we started to count the number of steps while descending. There were 396 steps, believe it or not! None of us, however, was courageous enough to check his findings.

## Ancient Ming Tombs

THE Ming tomb, in which the remains of the first emperor of the Ming dynasty lies, is a more Chinese structure. With a few remaining stone "attendants" lining up the road leading to the tomb, the structure is simple but still impressive. It furnishes a vivid contrast with the white granite structure at the Sun Mausoleum.

Not a few miles from these historic spots is the recently completed official residence for the Chairman of the National Government. It is a palatial structure executed in what is now considered the most popular architectural design of Peiping palace patterns with western modifications.



The building is to be occupied for the next few years, at least, by our most frugal statesman, Mr. Lin Sen, the only bodyguard-less and non-auto-owning leader in the nation, if not the world.

## Train Time Arrives

ON an afternoon of two days later we said good-bye to Nanking and Kiangsu for Pukow, which is situated in Anhwei border.

The arrival of General Ho Ying-ching, expected any moment that afternoon, caused unusual confusion at the river-side. The ferry service was more than interrupted. Only a few ferry boats were available, as the others had been commandeered to convey the officials to Pukow.

Through the good offices of friends, we were placed on board one of the commandeered ferry boats and crossed the rapid streams of the famous Yangtze with a party of military officers.

## Waiting At The Station

THE Tientsin-Pukow Railway, famous for the Lincheng kidnapping and its Blue Express, is somehow a disappointment. The Blue Express is much worse than the ordinary coaches running on the Nanking-Shanghai line. The berth is hard and the equipment poor.

Pukow Station presents a gloomy air, with cement benches arranged in the Wafting quarters giving the atmosphere of a prison. On that afternoon, there were many soldiers, all lined up to greet General Ho, who is Minister of War and chairman of the Peiping Branch Military Affairs Commission.

It was 7.15 when the locomotive pulled our train out

from the platform. The next morning we found ourselves at Hsuchow—Kiangsu again. The time required for the entire Pukow-Peiping trip could have been considerably reduced if the stops were shortened from 30 minutes at many stations to 15 minutes.

## The Landscape Changes

THE landscape in North China is different, and from Hsuchow we gradually found the differences. Donkeys and mules are mingled with cattle in farm works. We passed many rivers where we saw no water but sand. These were the rivers which cause disastrous floods now and then.

When the train passed over the famous Yellow River Bridge, we begin to realize that a major part of the bridge at both banks pass over strips of cultivated land. The waterway was narrow and the water level very low at that point during that time of the year.

At each station are many fruit dealers. Peaches were especially abundant. They were delicious.

## Revealing Luggage

HANDWRITING tells character, declare fortune-tellers.

Legs tell the character of young women, Hollywood directors come back.

Here is another theory: Luggage tells character!



## A Real Travelling Bag

A NORTHERNER could be easily distinguished from a Southerner by the mere difference in the way he carries his belongings in travelling.

When travelling on the Nanking-Shanghai line, we saw passengers carrying no less than eight or nine pieces of trunks, grips, bamboo baskets, cans, beddings and what-not. When travelling on the Tientsin-Pukow line on our way to Peiping, we noticed that most of the northerners carried nothing but a big bag.

The bag is carried on the shoulders. In the bag, large enough to hold three or four fully grown persons, the owner put his belongings.

Geographic differences are behind the different ways in their carrying of belongings, it is believed. In South China, the area south of the Yangtze, boats are much in use, giving the travellers more accommodation for their luggage; while in North China, mule carts are the chief means of communication.

## Station Vendors

EACH station along the Tientsin-Pukow line offers some of its "representative" products. At Chu-chow, one can spend a big roll of banknotes for a great assortment of bamboo baskets, all hand-made.

At stations north of Hsuchow, one is offered delicious peaches—some grown to the size of grapefruit. Nearing

Tsinan, one smells stewed and roasted chickens, for which Tehchow is famous. Many passengers, instead of going to the dining car, patronize these peddlers. The chickens are cheap, available at three or four for a dollar. The natives and the shrewd "boys" at the train could get even a better price.

It seems that the "boys" get a commission from the hawkers, as they are inclined to persuade their passengers to spend along the route.

## How About Some Sleep ?

WHEN a Chinese passenger entrains, he is likely to have an inclination to sleep the entire journey, especially when it is a long one.

Most of the Chinese passengers on our train to Peiping were observed to have temporarily discarded their shoes for slippers. Those wearing foreign-style dress no longer used their neckties. They put on sweaters in order that they might lie down on their berths at any moment.

An elderly Chinese gentleman was seen to have occupied his berth throughout the trip except for a few moments. He had his "chow" served at his berth.

## Foreign Preference

FOREIGN travellers certainly enjoy more privileges than Chinese passengers on the train.



While most of the Chinese travellers had their rooms crowded to capacity, two foreign couples were seen to have two rooms exclusively reserved to themselves.

The "boys" on the train explained that foreigners are usually

given exclusive rooms for fear they may resent the way the Chinese passengers act.

## A Plethora Of Sundays

IT was Sunday morning when we reached Peiping.

Before reaching that city, we read from a Tientsin paper that Chengtu, provincial capital of Szechuen, had decreed the observation of three different Sundays in one week.

It all started with the alleged "immoral" behavior by soldiers and students who on Sundays spend their efforts and time in flirting with girl students. Not a few quarrels arose between the soldiers—and there are many of them in Szechuen—and the students.

The authorities there decided that Saturday should be observed as Sunday for girl schools. For boy students, Sunday remains Sunday, while the soldiers are not to get liberty until Mondays.

The measure is said to have received high commendation from public organizations there.

## Confusing Finance

CONFUSION in big-money and small-money exchange rates in Shanghai is a small thing when compared with the currency in Peiping.

Silver coins are rarely seen in the former capital and 20-cent pieces are entirely out of the picture. Only bank-

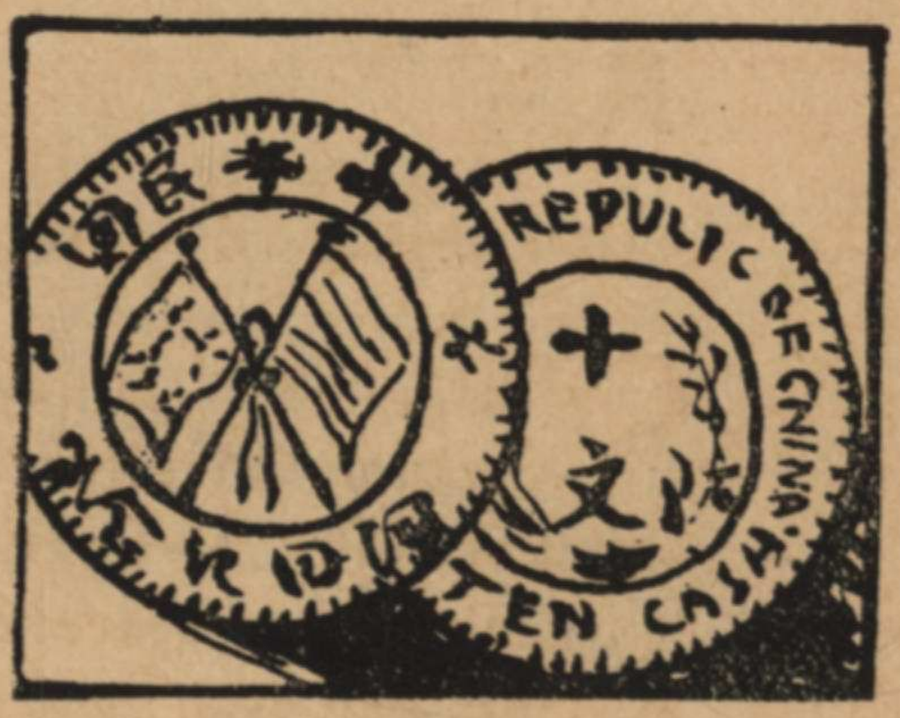
notes issued at Tientsin and Peiping are considered as "good," and the only Shanghai notes accepted there are those issued by the Central Bank of China.

Everything above 10 cents is well cared for in big money subsidiary notes and the real bone in the confusion is the existence of the name of "coppers," with the actual coins valued at 2 coppers each.

## Paradox Of Exchange

WHEN we arrived at the city, the exchange rate was $1 for 450 coppers. One actually, however, gets but 270 coppers which are minted in a size a little larger than those of coppers used in Shanghai. Each of them, the lowest medium of exchange, is supposed to be worth two coppers.

Paradoxically, however, when one attempts to exchange five "big coppers" for 10 "small coppers," he will be asked to produce another "big copper." The "small copper" is valued higher than half of the "big copper"




In business transactions, the unit used is the "small copper." A ricsha puller would say "Erh Shih Tsz" or "20 coppers" and still expect to get no more than 10 "big coppers."

## Big And Small Coppers

A VISITOR from Shanghai is apt to find the currency a nasty confusion. Accustomed to a city where the exchange rate is 320 coppers to a dollar, we found difficulties in adapting ourselves to the value of those "big coppers" in Peiping.

To get a more concrete conception, we expressed ourselves in transactions in terms of "big coppers" or "ta mei." Instead of "Erh Shih Tsz" (20 coppers), we say "Shih Ta Mei" or "10 'big coppers'" to avoid confusion. Even then we found ourselves sometimes over-estimating or underestimating the value of a "ta mei."

On occasions we stuck to the notion that one "ta mei" equaled two coppers in Shanghai while on others we had the notion that a "ta mei" meant but one copper—forgetting about its equivalent in the Shanghai currency.

## Inexpensive Ricsha Fares

RICSHA fares are cheap in Peiping. One pays in Peiping about half the amount one would in Shanghai. For a mere sum of five "ta mei" or 10 coppers, the ricsha puller has to run for about 15 minutes.

Beggars in Peiping, there are not many of them, get bigger incomes than those in Shanghai. The lowest unit in exchange being those two-copper coppers, the smallest donation they get is one "ta mei."

It did not take very long for us to realize that our

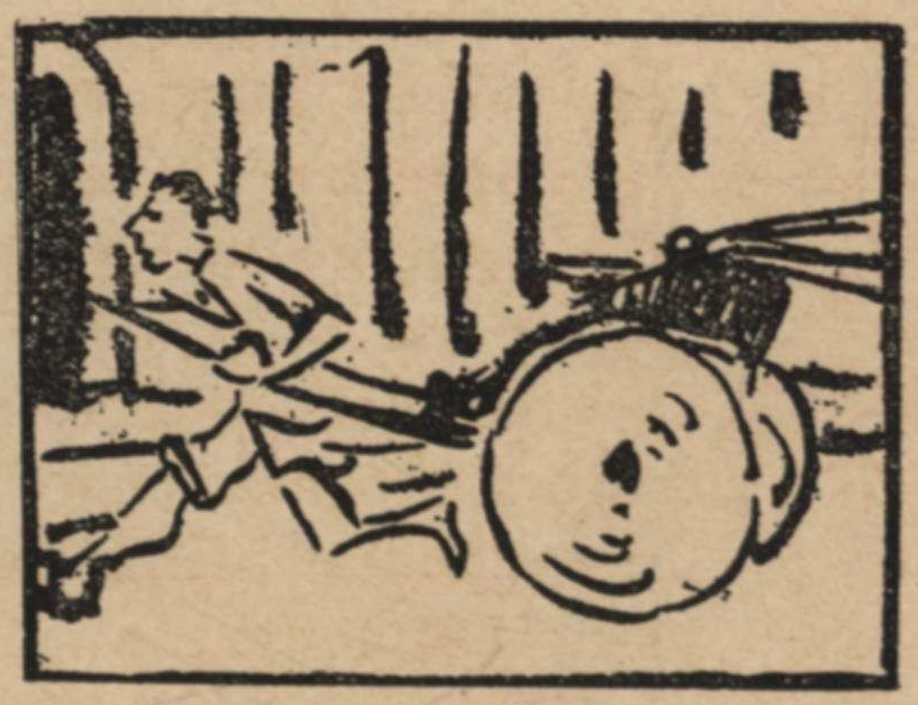
knowledge of Mandarin or "national language" was far insufficient. The Peiping natives speak a dialect of their own. They have their own construction, their own idioms and above all, their own phraseology.

## Unfortunate Pronunciation

PRONUNCIATION of the characters for "four (sze)" and "ten (shih)" particularly caused trouble with southerners. Once we hired ricshas near our hotel. We knew the name of our destination but not the distance. When a ricsha puller said a price which we thought was 14 coppers (meaning seven of the "big coppers), we took it.

On our way, we realized that we had been paying the pullers less than they ought to get. When the pullers put down their shafts, we soon realized that we were paying too much. The fare asked and which we were supposed to have accepted was 40 coppers or 20 "big coppers," which was certainly too much. We meekly paid.

On another occasion, we were even worse suckers. Coming out from the Forbidden City, we, hungry after two hours spent in waiting for the treasured clocks to chime at noon hour, anxiously summoned two ricshas for the Chunshan Park, which, to our surprise, was just about 300 yards away. We paid 20 "big coppers" to each of the pullers, the price being settled in advance.



## Food Is Cheap

THE only thing which is notably cheaper than in Shanghai is food. During our stay in Peiping, we ordered the most famous dishes at the restaurants and the bills rarely surpassed the $3 mark, sometimes to our great surprise.

## Don't Say Peking !

MANY of the natives of Peiping resent their beloved city being known as Peiping. They dislike the "new" name, which, in fact, is what the former capital used to be called until its change into Peking.

Natives whose ancestors are from Manchuria and whose blood still contain traces to that of the Imperial Family which ruled the country for about three centuries before the establishment of the Republic, particularly resent the name of Peiping. In their daily conversation, they never refer the city as Peiping, but Peking, with stress on "King" meaning capital city.

In talking with persons arriving from other cities, however, they are very cautious in eliminating the word Peking and use Peiping instead, lest they be considered "reactionary elements." There were rumors, when the change in name was ordered, that a mere mentioning of the word Peking would land a man to jail for being "counter-revolutionary."

## Hunt For A Family

DURING our stay in Peiping, we never had the chance of locating a relative of the Imperial Family. It is a known fact that a number are still staying in that city despite the one-time outflow of those "Yellow Jacket" noblemen to Manchuria when the head of their family became chief executive there under Japanese protection.

Most of them, we learned from the natives, are now poor—being deprived of the customary Government subsidy. Descendants of several princes, who in other days occupied high Government posts, have sold the spacious and expensively built palaces granted by the former emperors. The P.U.M.C. hospital building was one of those palaces.

We suspected one of the ricsha pullers to be a relative of the Imperial Family. His comrades said he was. He denied everything beyond the fact that he was a "Chi Jen" or "man formerly controlled by banners."

## We Meet A Eunuch

AT "Tai Miao," or the Temple of Ancestors of the Imperial Family, where the boards bearing their names are worshipped, we met an old eunuch, who despite his advanced age of 72 is earning a living as a tourist guide. He has also picked up a few words in English for foreign tourists.



From his lips, we learned a

number of interesting and personal information about the Imperial Family, among which was his emphatic denial that Emperor Kwang Hsu, uncle of Henry Pu Yi, had died of an infamous disease and that the inmates of the Forbidden City indulged in such luxuries as using gold basins in their lavatories.

Our 5-year-old boy had heard a number of tales about eunuchs and over-fascinated meeting one. He kept on asking embarrassing questions which the aged guide artfully evaded.

He made an attempt to reconstruct through his memory a picture of how the emperors, (he served under two) performed the elaborate rites in honoring their ancestors.

## Served The Dowager

ENTERING the palace to begin the life of an eunuch 43 years age, he recollected, he was sent to serve Empress Tzu Hsi, the famous Dowager accused of having spent the funds for a formidable Chinese Navy for the building of the new Summer Palace with famous marble boat.

Six months later, he was promoted to the "Sixth Rank," entitled to wear a "White Gem" knob on his hat and assigned to attend to the Temple. Every year, he said, the emperor visits the temple three times, once at Spring Solstice, second time at Autumn Solstice and the third time at the New Year Day.

On the now dilapidated spacious courtyard and decaying golden tiled structure, he visualized the grandeur which accompanied the Emperor's visit. He walked up

and down in an attempt to re-enact for us a scene which he had not seen for the last 23 years but which was still deeply rooted in his memory.

## Clings To His Dreams

LIKE all monarchists in fallen empires, the eunuch retains many features of by-gone days. He still wears a pig-tail—slim and silvery as it is. He claimed to be a loyalist to the Emperor, by whom he meant Pu Yi. He said he had refused to join the Emperor in "Manchukuo," for he firmly believes that he will come back—some day.

He knows that his last days are near but the realization only serves to make him inflamed with the desire to see the old grandeur come back before he closes his eyes forever.

## The Peiping Drama

PEIPING is the birthplace of a kind of drama which is generally considered representative of that type of art.



Rising from folk songs said to have originated in Honan, the Peiping drama prospered tremendously during the hectic days of Empress Tzu Hsi, who staged the best shows with what were considered as the

nation's best actors (no actresses) on private stages in the palaces.

In one of the palaces in which a stage is situated, open to the public when the "East Route" of the Peiping Palace Museum is exhibited, are shown hundreds of manuscripts, presumably personally "edited" by the Empress.

## Former Stage Favorite

WHILE Mei Lan-fang, China's only actor to win an honorary doctorate degree from an American university, is now regarded as "King" of theatrical circles, a male "good-man" impersonator by the name of Tan Hsing-pei was one of the most favorite actors of those days. He and others performed constantly in the palace.

An opium smoker, Tan was known for his laziness and notorious for his proudness nursed to an intolerable degree by the Imperial favors showered upon him. He once was punished, however, for having arrived at the Imperial stage behind schedule. The punishment was an order that he put on a show playing the part of a clowning woman. He emerged from the palace that day with several catties of silver granted by the Dowager for his humor and the jokes he inserted in the dialogues.

Empress Tzu Hsi, aside from being an accomplished critic, sometimes participated in the performances by playing the role of Queen of Heaven in plays in which fireworks were used.

## Policeman As Opera Star

MOST of the Peiping natives sing or hum extracts from the plays. A policeman was overheard singing both the masculine and feminine roles of a popular play known as "Nantienmen" or "Southern Heavenly Gate." He would have been considered an accomplished amateur player if he had came down to Shanghai.

It was an established custom in Peiping to "listen" rather than to look at a theatrical performance. To use the word "look" would make the speaker a laughing stock.

In those days, as was the case in Shanghai, the theatres were arranged in typical Chinese ways. With a stage on one end of the auditorium, the rest of the floor space held a number of square tables with benches arranged in four directions.

## One Mustn't Look !

WHEN a theatre-goer went to the theatre, he rarely looked at the players but listened to their dialogue and singing. The less one looked at the stage, the more experienced and well-versed with the play he was considered.



This practice resulted in a comparative retardation of progress of the Chinese stage. The players

hardly ever bought new gowns to improve their wardrobes. The settings were never changed. The orchestra was placed at one end of the stage.

Shanghai then took the lead to revolutionize the Chinese stage. Western influences were readily taken into the old stage. The stages in Peiping took the cue and followed Shanghai in the changes. Mei Lan-fang is said to have brought the most desired changes to the Chinese stage. As a result of such changes, "looking" at a performance became a new fad in Peiping. Theatre-goers are now using both their auditory and visual senses, but certainly not their olfactory sense, judged from the fact that the lavatories are placed near to the audience.

## Short Runs Preferred

UNLIKE the practice in Shanghai, leading players in Peiping enter into very short contracts with theatres. They are billed only for two or three days, usually just for one evening's performance. Tonight one may be performing at one theatre. The next evening will find him at another.

Each theatre, it seems, keeps a permanent troupe to give the minor support to the prominent players. Tickets may be booked in advance and the program is usually made public a week before the actual evening.

Every Chinese newspaper in Peiping has a special section devoted to Chinese drama. Some are featured by articles giving modern interpretations to the old manuscripts. Some carry comments, on the previous evening's performances.

## The Wheel's The Thing

PEIPING is a city of bicycles!

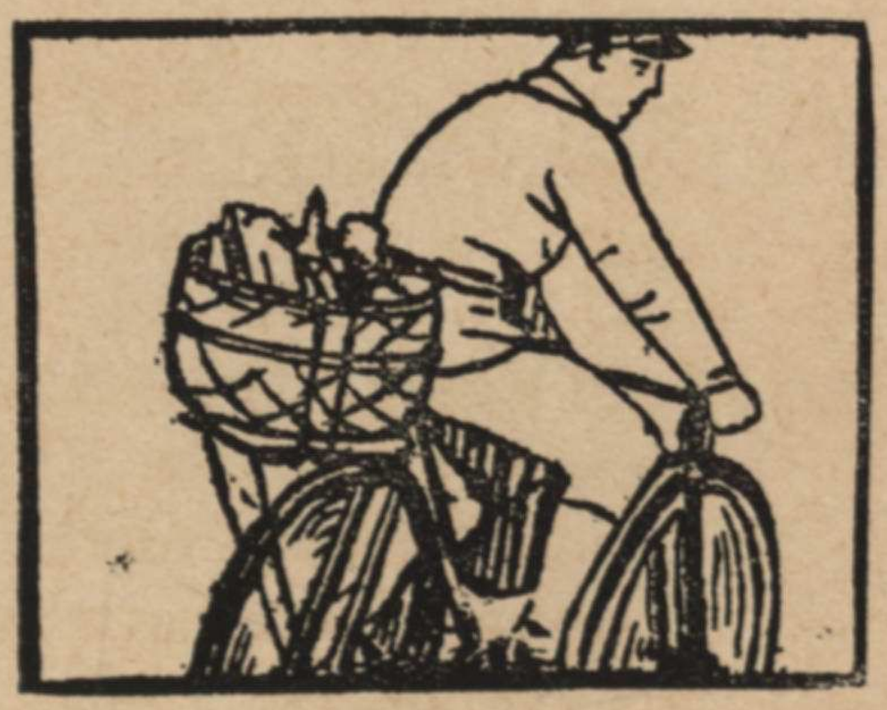
Every one out of 30 Peiping residents is a bicycle-owner and every one in five an expert cyclist, it may be safely estimated.

With mule carts dominating for both passenger and freight traffic in the suburban districts, bicycles are now the most popular type of transport in that ancient city.

## A Bicycle Rack

EVERY shop in the downtown district keeps special racks in front of their offices for the "parking" of bicycles. Each of the racks is painted with a notice saying that the shop is not to be responsible for possible thefts.

At the main entrance of the Eastern Market, known to the natives as "Tung An Shih Chang," on Morrison Street, is a spacious yard exclusively for bicycles. The yard is filled with bikes almost every minute between 10 a.m. and 8 p.m.



Two watchmen have to be employed to take care of the bicycles. The cyclist gets a strip of board from them when he stores his bike. On one Sunday afternoon, we found no less than 400 bicycles stored there, with the watchmen

perspiring heavily to meet the long line of cyclists coming to store their bikes.

## Transportation Problem

WITH exception of a tram service, Peiping is a city without proper public means of transportation. While ricshas are comparatively expensive, students, as a rule, prefer bikes to anything else. Both boys and girls have been paddling smartly along the main streets. Not a few elderly Chinese gentlemen rely on their bikes to go here and there.

The bicycles are equipped with whistles and bells of almost every description. One of them was equipped with a whistle resembling those used by a Shanghai ambulance while another was seen equipped with a fire wagon's bell.

One of the bicycles which was seen speeding through Legation Street, with a snappy Chinese student on mount, had nothing like a bar. It had a small stick on which the cyclist rested his hands.

## The Long-Gown Men

IF one follows the custom in this part of country to assume every person wearing a long-gown to be a white-collar worker, he is apt to make a funny mistake in Peiping. Almost all of the ricsha pullers, while waiting for a deal, wear long gowns.

Waiting on the street in their "running attire" is no

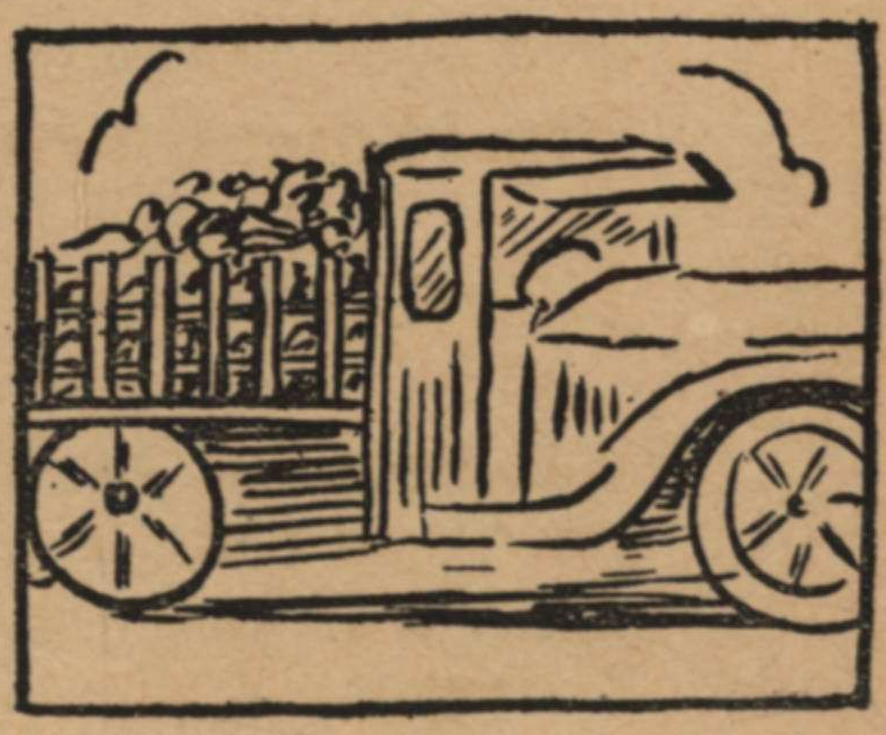
little problem. The heavy wind and cold weather are too tough for them to combat, especially when they have just perspired heavy after serving their customers. Hence the fashion long-gown wearing.

When they get customers, with lightning speed they get rid of the long-gowns, properly fold them and put them on the coaches as cushions. Many times we insisted on their putting the gowns on the folded cover rather than using them as cushions. We suspected the existence of lice in those gowns.

## The Mule Cart Wins

MULE-CARTS driven by lowly paid mafoos evidently are too tough a rival for motor-driven trucks to completely oust. The camel caravans, now less to be seen, added further obstacles to the path of the trucks in the rivalry.

As result of the situation, Peiping has a negligible fleet of motor trucks. In the U. S. Marine Corps stationed there, there are but few trucks and a bigger number of mule-carts. Once we saw a husky marine driving a diminutive mule! A rare treat!



The Peiping Municipal Government, headed by Mayor Yuan Liang, has assigned a number of dirt roads for mule carts in order to keep the main streets in better shape. But unless these dirt roads are eliminated, Peiping will remain a dusty city.

## Take It Easy

PEIPING is a "go-slow" city!

While the chauffeurs are in a habit of driving at a speed of not more than 25 miles per hour despite the clear road in the suburban area to the Summer Palace, there is a traffic rule, popularly painted near the Chienmen Railway Station, saying:

"Maximum speed—5 Miles Per Hour."

I wished I wasn't travelling in a motor car. I can walk the distance much faster than the snail car without any strain on my legs.

## A Feast Of Mutton

PEIPING is a grand city for those who like mutton.

The mutton-eating season, it seems, starts with the Chung Yang Festival on the 9th day of the lunar calendar, a day devoted, in Chinese custom, to dodging troubles that may be coming by climbing to high mountains.

Pre-season mutton-eating, however, is generally favored and the fashion now unofficially starts with the first invasion of cooler weather and northerly wind.

## The Season Is On

WITH the famous Peiping ducks—fed with sesame and kept in small dark rooms—definitely overshadowed,

hundreds of Peiping restaurants were announcing the mutton-eating season when we arrived at Peiping. In front of every restaurant was prominently displayed tens of butchered sheep with a small army of chefs slicing the meat and putting them into plates for customers.

Arranged near to them was a pile of special stoves known as "Keep-Warm-Stoves."

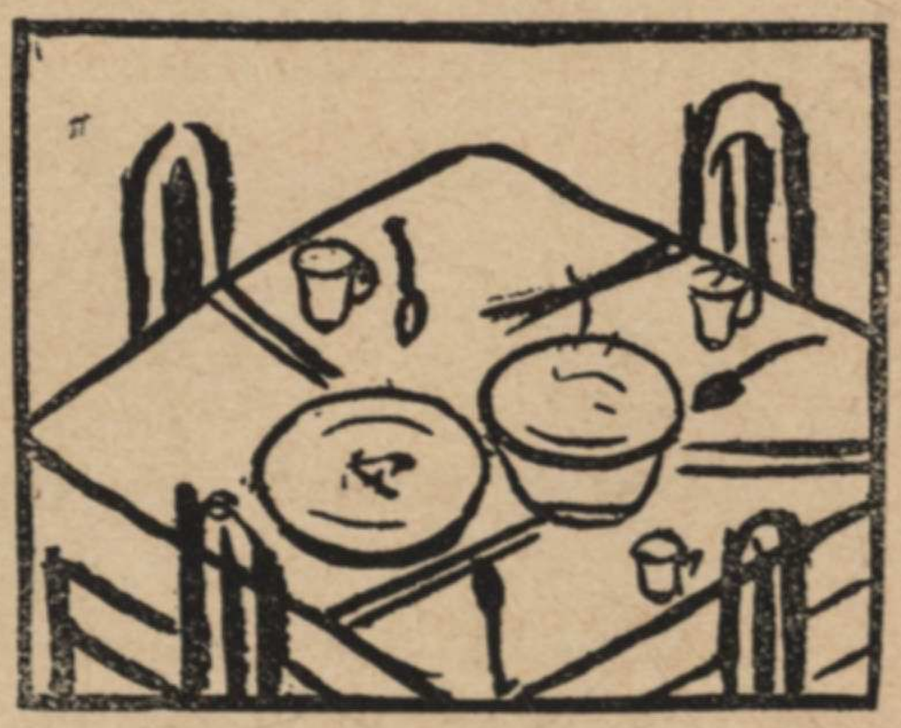
Another group of assistants engaged in chopping Tientsin cabbage, while still another attending to the huge pile of garlics for which Northerners have a known weakness.

## Shame To Epicure

THE temperature in a restaurant during those days shows a noted difference to that outside. The presence of scores of stoves keeps the room warm and the air filled with charcoal fumes.

Risking suffocation and the none too pleasing odor, we walked into one of the famous mutton-eating restaurants, not to fill our stomachs but to see the Peiping Epicurians in action. And what an unusual action we saw.

There were about 20 tables arranged in the spacious room on that particular floor. In the middle was the pantry with scores of cups, dishes, spoons and chopsticks. On each of the tables, except the one we occupied, was a small stove.



## Only 23 Plates

OUR attention was attracted by two husky Chinese, wearing long gowns. They came after we had started our "chow" and we had the pleasure of witnessing the beginning and end of the big battle they fought to fill their stomachs with exactly 23 plates, each containing an equivalent of a Chinese weight of seven and a half ounces, of mutton.

The activity started with the placing of the stove on the center of the table. It was apparently filled with water. These gentlemen left it to boil while they occupied themselves in cleaning a couple of "cold dishes" of chicken and beef.

That done, they removed the cover. Into the boiling water, they put a large dish of garlic, half a shaker of pepper, about three spoonfuls of bean sauce and again covered the stove.

## The Assault Begins

THE green-gowned waiter then arrived with four plates of raw mutton, with the snowy-while fat and the crimson red tender meat glistening under the mild rays of the Northern China sun.

Off went the great general assault. Armed with chopsticks, the gentlemen, after the cover had been removed, poured all of the meat into the boiling soup. Filling their cups with kaoliang wine, they started to reach for the meat, opened their mouth as wide as their lips allowed, and with a lightning speed, landed a piece of the red-hot mutton into each wet mouth. After brief chewing, down it went into the stomach. The chopsticks had already reached an-

other piece, and then the same process.

Up to then they had used their mouths for the sole purpose of consuming the meat. Suddenly they shouted in chorus for the waiter. "Mutton!" they ordered.

## "We Want Mutton"

MUTTON came, mutton went. Less than 20 minutes elapsed and the square table revealed their record. Twenty-three empty dishes had been piled up. One was beginning to wipe his greasy lips with the doubtful towel and to gargle his mouth—a usual Peiping custom—with a cup of cold water. The other, however, was still going strong. He emptied everything and drank the last drop of soup and the last bit of edible matter on the table.

The waiter came and counted the plates. He used his brain for a little arithmetic work and announced, to my surprise, that the bill was only $1.83, including the 10 per cent ever-present tip!

## Open Air Entertainment

WHILE the Great World Amusement Resort on Avenue Edward VII is the center of joy-seeking Chinese masses in Shanghai, Tienchiao, about a mile from Chienmen along the main road leading to the Temple of Heaven and Nanyuan Airdrome, is the amusement center for Peiping's proletarians.



In an open-air lot, scores of

troupes of various sizes offer to the public a wide variety of amusements, ranging from jugglers to animal tamers accompanied by non-stop, rapid-firing showmanship and ultra-noisy orchestras.

Stuff your ears and give them a "look-see" if you are to visit the former capital at all.

## Popular Paradise

TIENCHIAO, meaning Heavenly Bridge, should be better known as "Popular Paradise."

Situated on the road-side and not surrounded by anything like a wall or a fence, Tienchiao provides amusement at low cost. No admission is charged and no gatemen are stationed to collect money from patrons. A patron has full freedom to give or not to give and the amount he likes to give.

The "paradise" is divided into several open-air booths each occupied by a troupe. The boundary of the booths is marked by a circle of stools. Some of the troupes, affiliated with tea-rooms, offer their programs under "big tops" while most of the entertainers are too poor to provide themselves with proper clothing, not speaking of the outlay for the cover.

## What Will You Eat Today ?

MINGLED with the entertainers are food-stalls where beef, donkey meat, mule meat and camel meat are

sold. During the cold season, when mutton-eating is popular, such stalls sell boiled sheep intestines as added specialty.

Many Peiping residents of the lower class flock to the area as early as 11 o'clock, enjoy a cheap but evidently delicious tiffin and spend the rest of the afternoon at the amusement resort.

Watermelon seeds, pumpkin seeds, peanuts and other eatables are in great demand. At least 20 boys, carrying baskets containing these eatables, were seen running here and there and doing brisk business. In one corner, there were two tents under which two barbers doing flourishing business.

## Thrilling Tea Program

THEATRICAL performances by less-shining stars of Peiping stage attract the biggest crowds. The settings are rudimentary. A curtain behind a platform blocks the searching sight of the audience from the back-stage. The curtain is used as advertising space by patent-medicine manufacturers and cigaret dealers. One has to pay nothing for the program except 10 cents or even less for the tea.



Native illusionists provide thrilling programs for others. They are certainly the cream of entertainers of their type. With a three-piece orchestra providing appropriate but monotonous music, the chief performer shouts his popular catch-words and puts his youthful

assistant into a trunk for his grand finale. "Admission" to the circle of stools is any number of coppers one considers fit. Some just stand outside of the circle and witness the whole program before throwing into the ring a lone "ta mei," as the two-copper coins are called in Peiping.

Then there is another troupe of husky wrestlers performing smart, thrilling, fast bone-crushing arts Each contestant wears a heavy jacket. Giving comic touches to their acts, they talk back to each other with wisecracks. When their audience is sent into laughter, one of them seizes upon his opponent and throws him to the ground with a clean, fast and smart trick.

## Unrestrained Criticism

THE only place in Tienchiao where a regular admission is charged, is a theatre, housed in a shabby structure notably poorly ventilated. All of the performers are girls. The audience say exactly what they think of the performers by shouting their comment in mono-syllables of "Hou" and "Tun," the former sound meaning applause while the latter indicates disapproval.

The Peiping Municipal Government certainly should be commended for its stationing of a small squad of armed-to-the-teeth policemen in that theatre. The authorities should have sent a fire-wagon outside the theatre and build an emergency hospital near the building. Some day they might prove to be extremely necessary.

## College Black List

COLLEGIANS of the Tsing Hua University, one of the biggest and foremost high educational institutions in China with a beautiful and spacious campus in Peiping, were busily placing a number of "vices" in a "black list" when we visited the former capital.

Under the title of the Students' Committee for Acceleration of the New Life Movement, the students ordered a ban on the growing of mustaches a la John Gilbert, Charlie Chaplin, John Boles and/or Clark Gable. The co-eds were forbidden to use lipsticks, rouges, and high-heeled shoes.

The rest of the "decalogue," however, is similar to those pronounced by the New Life Movement sponsored by General and Madame Chiang Kai-shek.

## The Mustache Ban

THE imposition of a ban on mustaches revealed an undercover movement among Chinese youths to emulate their favorite screen figures. Not many years ago, college students were crazy about Rudolf Valentino's style of hairdressing. Any type of sticky stuff to "tame" their hair was used to aid them in combing after a style



of the now dead star.

The mustache craze might have claimed a number of students and disappointed many. Chinese, as a rule, are not of the hairy type of human beings. Alas, the youths found their mustaches grow in such a way that their upper lips show but a grey layer of hair—giving them a look of being dirty rather than impressive.

Any inventor of a hair tonic—like those wanted by bald gentlemen—would find his products go like "hot pies."

## The Hairy Foreigner

PARADOXICALLY, however, the very fact that Chinese are not hairy, deplored by those "staremulating" youths, is repeatedly singled out by Chinese of an older generation to prove their conviction that Chinese are of a more civilized race.

Citing Darwin or other authorities on biology, an elderly Chinese would tell you that when men were primitive, they looked more like monkeys than human beings. Evolution changed them gradually into what they are now. The more civilized and advanced races are discarding features belonging to their ancestors while traces of the "beast" still could be found among less civilized races—the foreigners.

Most of the foreigners, they say, are hairy and therefore uncivilized! They deplore that Chinese youths should emulate the foreigners and wear mustaches when not over 25 years of age.

## Impolite Mustache

CHINESE have an unwritten law concerning mustache-wearing.

A mustache, beard or whisker, first of all, represents one's advancing age. A Chinese thus would refrain from wearing a mustache, no matter how old he is, if his father is still in this world. To show his father that the son is old enough to wear a mustache would mean to tell him of the arrival of his last days, it is said.

Another group of Chinese never allows the hair to grow on their upper lips to grow into a mustache before they enjoy the blessing of a grandchild. In that case, a mustache stands for the symbol of grandpaternity.

## An Heroic Beard

BECAUSE Chinese are less hairy, the growing of a beard is considered a difficult task. There are two Government leaders in China who are well-known for their beards, the first being Mr. Lin Sen, chairman of the National Government, whose silvery beard many envy.



The other known as "Gentleman with Beautiful Beard" is Mr. Yu Yu-jen, president of the Control Yuan.

His nickname was derived from

Kwan Yu, famous warrior of the Three Empire days in Han Dynasty, who is now worshipped as God of Righteousness. The nickname was given Kwan by the Han emperor who admired his long beard.

Kwan exercised so much care for his beard that he made special black bags of light materials to conceal his beard during wintry days.





## Boys Against Girls

JAPAN'S interest in the child born to Emperor Hirohito and Empress Nagako recalls beliefs in China on the General subject of children.

Until recently boys have been much more preferred than girls in most families. The condition exists in the interior districts even at the present moment.

Mencius' teaching that childlessness is the most grave offense against filial piety still holds its influence in modern China.

## Question Of Merit

IT is the belief in China that when the first-born is a girl, it takes "great merit to please the god" to turn the tide so that the stork will bring a boy the next time. If the woman gives birth to a girl again, there is likelihood that she will give birth to six more girls if she is to give birth to any children at all.

The birth of girls after girls always worries their mothers. It is not the trousseau that she has to prepare when they are grown up, it is the love of their husbands which they are likely to lose for rendering them "boyless" and guilty of having violated the old teaching of Mencius.

Husbands rarely would forfeit the chance by taking one or more concubines with that alibi, morally upheld by the elders though checked by China's criminal code which outlaws bigamy. But that could be easily dodged by taking a concubine without any rites, making the new mate a mere "concubine" rather than a "wife," legally speaking.

## A Mother's Prayer

MANY Chinese women, who believe that they have incurred the displeasure of the god, go to the shrines

of the Goddess of Mercy of the "son-sending" category to plead for a male offspring.

In those shrines, the nuns prepare small rooms where the women-without-sons may stay overnight to wait for the Goddess' blessing. Such arrangements met disapproval from many local governments, as cases in which "human-gods" intruded to those rooms were reported. The nuns, however, avoid the official ban by placing a number of dolls in the shrines which the women-without-sons may bring home as an omen that the Goddess will bless them.

It is believed that these dolls will "reincarnate" into human beings and become their sons. The nuns, however, set rules that the boys, if any is born to them, must become "adopted-sons" of the Goddess with monthly sacrifices to please the Goddess for her favors.

## To Fool The Gods

WHEN a boy is born to a family which has been grief-stricken because heirless, the baby is usually made to wear girl's dresses to cheat the evil-devils who might plot to curse him. He must also wear a wristlet so that his "soul is tied with the family."



He must masquerade until he is nine years old when the "foundation of his soul is secure" to be exposed to the devils.

## Imperial Birth Rites

THE careful preparations for the exquisite rites in Japan for the fifth child of Emperor Hirohito and Empress Nagako recall the equally exquisite rites performed in the Peiping palaces when they were occupied by the imperial family of the Ching Dynasty which 22 years ago ruled this country.

Mr. Henry Pu Yi, who succeeded the Emperor Kwang Shu as Emperor Hsuan Tung before he attained the age of 10, was not the crown prince and the ceremonies performed on his birth were not so elaborate. Emperor Kwang Shu, history records, was the last son of the imperial family to have been given the rites for a crown prince.

Pu Yi, the present "Manchukuo chief executive," was put on the throne by Empress Dowager and he was only given the rites for an ordinary prince when he was born.

## Wet-Nurse Etiquette

THE choice of wet-nurses for the new arrivals of the royal family possibly was the most difficult matter as they must be beautiful, good-natured and familiar with court etiquettes. It was an old belief that the milk of a stupid old hag would affect the intelligence of the child. Most of the wet-nurses were chosen from the blood relations



of the Imperial family.

Then the baby prince or princess was given a number of court attendants to train in court language and etiquette. At the age of five, they were sent to the imperial tutors, who usually were those who passed the imperial examinations. Rarely are they allowed to see their mothers, and a brief union with the emperor was considered as a special favor.

At the age of 16, they were married to highly ranked girls or princesses. On the eve of their wedding, the young princes were conducted to the Yungho Palace where Lama gods and goddesses, representing the lives of married men and women, were worshipped. The names of the ordinary princes were not known as they never took part in state affairs and lived throughout their lives in seclusion.

## Cells For The Princess

THE lives of princesses were usually compared to those of nuns in the monasteries, for they were never given their freedom. When they were born, they were placed under the care of nurses and governesses, many of whom treated them cruelly. They rarely had a chance to speak with their parents.

When grown up, they were married to nobles with or without blood relation to the emperor. In their marital lives, the governesses played the part of "directors" and "administrators" in every phase of their lives. It was only with their permission that the princesses were allowed to meet their husbands, and many of the permissions were only given after a bribe.

It was related in a "diary" written by an ex-official of the Ching Dynasty that once a princess went to see her

father on the occasion of his birthday. Kneeling before the emperor, the princess asked who her husband was, although she had been married three years ago.

## A Matter Of Face

THE emperor was stunned at the question. His daughter did not know who her husband was after being married for three years—think of it. The princess thereby explained that she never had been allowed to meet her husband because her husband never had bribed the governess.

One could imagine how irritated the emperor was. He ordered the death penalty for the governess and it was only after her repeated pleas for mercy that her life was spared.

But the princess never was given moral approval for her "unorthodox" protest. A princess must obey the court etiquette and disregard her sufferings, according to the old concept.



## Old Time Match Making

IN an old type wedding, parents play the dominant roles. They choose the mates for their children through a match-maker. The only compromise allowed is to lead the future couple to see each other for a few seconds in a park or some public place under supervision of their parents. When a match is concluded, a ceremony is held, managed, financed and directed by the parents.

People with newer thoughts, however, now allow their children to become friends for a short period before their marriage. The "friends" must be chosen by their parents. People of more modern type follow the western way of allowing their children to make their own choice on the condition that the wedding must take place with the approval of the parents.

Youths of today, however, became forerunners in the matrimonial ceremonies. The parents are completely ignored in THEIR weddings. No ceremonies are held; there is merely the insertion of the announcement in newspaper columns—some in conspicuous "notice columns" and others in "classified ads. columns."

Marriage via that route, they claim, is economical, simple and equally impressive. More parents, however, are inclined to the "children-choose-mate-under-their-supervision" formula.

## Dollars-Not Coppers

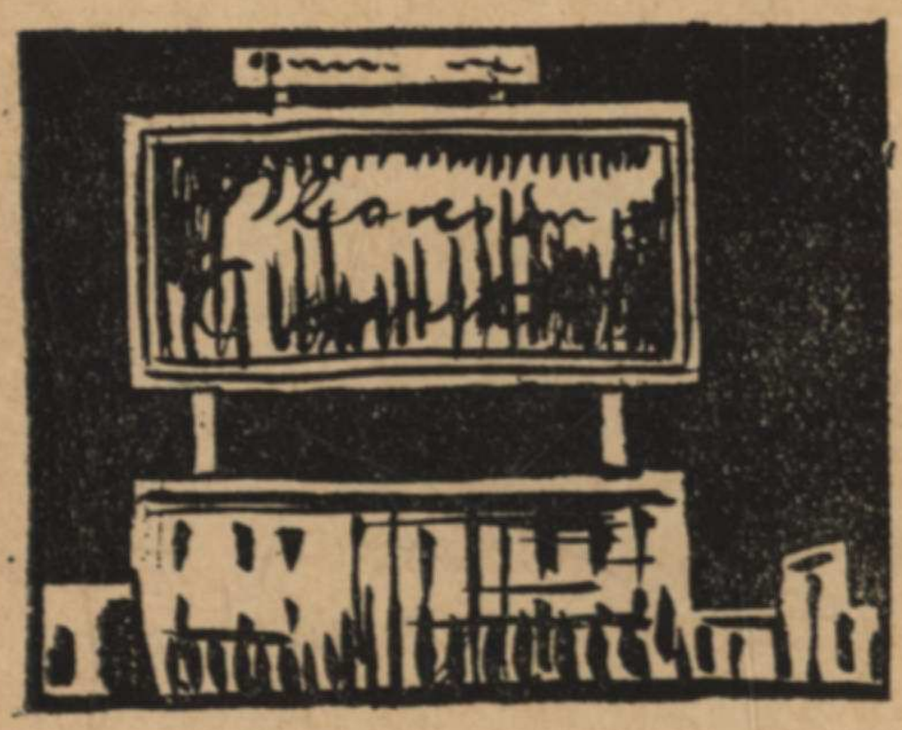
SILVER dollars, officially known as "yuan," are now becoming the smallest unit in exchange in Tsingkiang, Northern Kiangsu.

A shortage in coppers has affected the market so seriously that the shops now stop using the rare coins and make silver dollars the only units in their transactions. They don't have change, they say, and a minimum sale is for one "yuan."

The official exchange rate is $1 for 275 coppers but a few exchange shops part from their coppers at a rate of $1 for 250 coppers, the report says.

## Highest Advertisement

THE highest Neon light signboard in this city probably was one on the fence covering the 22-story skyscraper at the corner of Bubbling Well and Park Roads. The signboard read; "Please Smoke Blank Cigarettes."



Installed near the top of the "tallest building in the Orient," the red shining sign attracts attention of many Shanghailanders. It was hoisted up on the fence, about 250 feet from the ground several months

ago and the gang of workers had their first real thrill in many years.

Probably washed out by rain, the big Chinese characters painted on the fence by a malted milk company seem to be fading. It is considered the biggest space ever used as a billboard, as the Chinese characters run from the top of the fence to the lowest part right above the wooden wall separating the sidewalks from the building now under construction.

## Red For Joy

RED, symbol of communism and the color used by gallant Spanish and Mexican matadors to excite the fighting bulls, represents happiness in Chinese concepts. White, representing sacredness and gaiety, is used in mourning.

Bridal chairs are decorated with red silks, and brides, in typical Chinese fashion, are dressed in red or pink. In a ceremony for the dead, however, the color scheme will be executed in white from the lanterns to the dresses of the mourning family. It is only after a certain number of days, the number of which is decided by the closeness of relation between the dead and the survivors, that gray and black are allowed.

Never in one instance is a "house to let" notice or a New Year card printed on white paper. Even in death notices, usually printed on white paper, a slip of red paper is attached to the front cover on which the name of the man to whom the notice is addressed is to be written. The principle is that while the sender is mourning the receiver should not be requested to "wear mourning colors," to be polite.

## Aladdin-Chinese Style

ALADDIN, hero of the Arabian Nights story, recovered his wonderful lamp in the African jungles after a strenuous battle with barbarous natives, says a Chinese motion picture.

In that story, he is not a son of the tailor named Mustapher. He is a warrior! He annihilates a full army of cannibals single-handed before he recovers his wonderful lamp and fades out on the screen with an embrace of his enchanting Princess.

How our modern Aladdin ever reached Africa was not told: probably on the flying carpet as shown by Douglas Fairbanks in his "Thief of Bagdad" or possibly in a huge tri-motored all-metal amphibian airplane, such as those which make travelling comfortable for the Chinese "important men.

## The Beggar Barons

BEGGARS who "control" the downtown area enjoy free meals in addition to donation of coppers along the streets. They consider themselves entitled to the privileges of relieving employees of the kitchens," which send meals to various hongs in the downtown district, of all the remnant food that may be left in their baskets.



When the heavy traffic is over and the Customs clock chimes one, all the beggars line up in strategic points of their respective areas waiting for the "kitchen" employees to pass with the remnant food. The employees are supposed to surrender or to undergo brutal treatment, taking some "filth patties," as they are called.

The beggars are well organized, each faction "controlling" a district. They live in their respective districts and do not trespass other districts unless invited, or permission given in advance.

The district at Foochow and Hankow Roads, between Shantung and Fukien Roads probably has the biggest beggar population. They establish their quarters in alleys.

## Public Food Stalls

FOODSTALLS in the downtown district offer a big variety of food to the great number of "long-gown coolies," or lower paid employees, who eat almost all of their three meals there.

The most popular dish is fried pork chop, sold at 16 coppers apiece and a big cut too. Boiled noodles, with or without salted vegetable, form a good accompaniment. Boiled or fried rice cakes offer a nice alternative if noodle is not preferred.

Next to it, during the cool seasons, is boiled "fried bean curd" and noodles made of pea flour. Usually they are taken with dried rice folding a "French fried" flour patty. The sizes of those portions are determined by the prices paid and the small sum of 20 coppers assures a "full-to-neck" meal.

## Dairy Beans

CURRY soup with beef enjoys big sales too. Curry powder is used instead of paste. In fact, one rarely can find the beef in the soup but one is assured of plenty of diced potato. It also is taken with noodles. This is sold at 18 coppers per bowl with the noodle accompaniment sold at a minimum of six coppers.

"Bean milk," as the creamy milky bean juice is called, goes to the cheaper class. This may be taken with sugar or salt as one may choose. Patrons of those stalls claim that bean milk is good for health, and their claim is substantiated by many Chinese physicians.

Bean milk producers, operating on a large scale, are maintaining delivery service to supply their customers with daily quarts of their products with various fruit flavors. The best grade, said to have juices of ginseng, tonic in winter, is sold at $3 for 30 bottles per month.

## Real Sidewalk Cape

THRIFTY ricsha coolies patronize yet another kind of foodstalls, or rather food hawkers. They eat on the sidewalks and each meal costs them about six coppers. "Ta Ping (Big Cake)" shops send their apprentices to the streets to sell their cakes left over from the previous day. Each of these apprentices carries a tin pot with tea and some of the coolies take the cakes after



they are fully soaked in the tea.

White bread, hard as rocks, is offered the coolies what is known as a "foreign meal." They prefer the slightly salted or sweetened "ta pings" to the bread, however,

Some of the coolies are fond of liquid food and they go to congee stands where rice cooked with bigger quantity of water is served. Salted vegetables and pickles are served in small dishes with congees. For every dish of salted vegetables and pickles, six coppers are charged and each bowl of congee costs three coppers.

## Meat Patty Meals

MANY lower-paid office workers take meat patties as meals. Others take chestnuts. Still others take peanuts to kill their hunger, as 20 coppers worth of those nuts make them more than satisfied.

Both chestnuts and peanuts are fried in big pots together with sand. In the former category, black sand, mixed with liquid sugar, is used to sweeten the nuts. White sand is used in the cooking of peanuts.

Peanuts are only good in the autumn and winter seasons. It is the established tradition that when fresh cucumber is available on the market, peanuts should be barred.

## China's Dry Laws

PROHIBITION, now near its end in the United States, is no novelty in China.

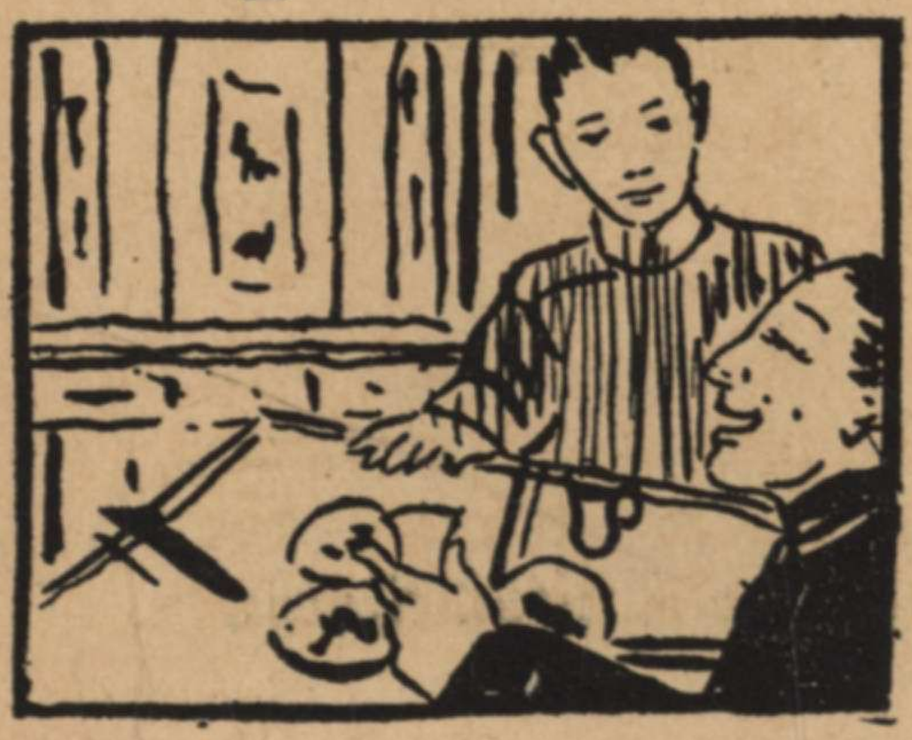
Thousands of years ago, during the days of the Three Empires which immediately followed the Han Dynasty, the city of Chengtu, now provincial capital of Szechuen, saw a strict "dry" law enforced for several years.

Chengtu was then capital city of the Han Empire, with Liu Pei as the popular ruler. Liu had dethroned his cousin who was known for his maladministration of the state. To enforce strict laws in his new domain, Emperor Liu ordered prohibition.

Daily inspections were made to prevent illegal liquor manufacture and smuggling by what are now called "bootleggers." Persons found with liquor were given capital punishment and the enforcement became so strict that persons found in possession of brewing apparatus were decapitated.

## Royal Perquistes

THE royal family and the ruling class, however, did not seem to have been affected by the "dry" law in those days. Emperor Liu's adopted brother, Chang Fei, a great warrior, was known for his fondness for drinking. Liu was recorded to have awarded him many earthen-ware jugs of wine for his victories against enemies.



## The Name's The Thing

OLD Chinese residents in Shanghai rarely call some of the streets here according to the names designated by the Municipal Council. They simply follow the old names given those streets when Shanghai was a mud flat.

To a Chinese resident, the vicinity near the corner of Honan and Nanking Roads is Pao Chu Tsang, or the "throwing-ball-field," a name derived from the bowling room at the site of the Lai Hwa Company.

The Intersection of Nanking and Chekiang Roads is "Jih Shen Lau," or "Rising-Sun-House," named after a famous tea house, now closed. Shantung Road is called Wanpingka, the block surrounded by Shantung Road, Chiaotung Road, Foochow Road and Honan Road is called Chipenka, or the "Chess Board Street."

"Teu Chi Chiao," or "Stealing Hen Bridge" is the corner of Peking and Chekiang Roads.

"Ta Kou Chiao" or "Beat Dog Bridge" is the corner of Avenue Edward VII and Shantung Road.

"Er Yang Kin Chiao" and "San Yang Kin Chiao" are the names for the Avenue Edward VII intersections at Szechuen Road and Kiangse Road respectively. They mean the second and third bridges over the Yangkingpang creek.

"Kuan Yin Ko" or "Goddess of Mercy Shrine" is at Peking Road, near Honan Road. Honan Road is sometimes called "Ti Ma Loo" or "iron street" because the first railway in China was paved on what is Honan Road today.

"San Mo Ko Chiao" or "Three Maoshan Taoist Gods Shrine Bridge" is the name given the street intersection at corner of Honan Road and Avenue Edward VII.

Nanking Road is popularly called "Ta Ma Loo" or "Big Street," Kiukiang Road, "Er Ma Loo" or "Second Street," Hankow Road "San Ma Loo" or "Third Street;" Foochow Road, "Sze Ma Loo," or "Fourth Street;" Canton Road, "Wu Ma Loo" or "Fifth Street" and Pakhoi Road, "Loh Ma Loo" or the "Sixth Street."

## On Chinese Maidens

*(An Open Letter)*

DEAR Maurice Dekobra,

Many a tender heart of Chinese maids nearly jumped out of their proper positions as you, with a name made familiar to them by your fellow-countryman, Maurice Chevalier, arrived in Shanghai with an avowed aim to study Chinese life, particularly the fair sex. Look! Many of the Chinese girls are smiling with a warm reception. Surely you can see the smiles on their quivering "dainty lips," as you have described them.



Many Chinese girls smoke, and heavily too. I wonder how many cigarets you brought from Paris, "direct from Paris" and "meant for the dainty lips of Chinese women."

Maybe you are finding your stock insufficient to distribute for so many dainty lips. If so take my words, buy them pure Virginian cigarets. Chinese girls keep away from blended cigarets!

## Have A Care

"IF I were married, I would know much less" might be your doctrine. Mine is different. Kipling may be right when he says "East is East and West is West." Taking for granted that I know more about Chinese women, allow me to "tip you off on some of their representative characteristics."

I believe you didn't find any Chinese girl reporters at your press interview Wednesday night when you offered whisky sodas. Chinese girls, as a rule, don't indulge in drinks. Orange squash is preferred, as far as I know.

So I understand that you are going to write a novel with a Chinese locale. And there will be Chinese women in it! Look out, Dekobra-san, don't let your pen betray you. This Kuomintang doctrine has made such an impression among the Chinese women that they would call you an "imperialist" if you write too much in detail on their lives.

## A Parisian? Shocking!

IN introducing yourself to Chinese ladies, mention only that you are a Frenchman. For you say you are a Parisian, you are creating a wrong impression. To them,

a Parisian is wicked. Blame Mr. Maurice Chevalier for his over-acted parts as Parisian in many films.

You were wrong when you say that a bachelor has a wider scope for tours of investigations. Chinese land-ladies, as a rule, will not rent their rooms to bachelors and their doors will be closed to you, just the same, if you wish to study Chinese domestic life.

Few Chinese girls would allow their boy friends to go to their homes, unless they become intimates and their betrothal is just a matter of time. And that, I am afraid, would give you more barriers in your study.

## Even Corsets "In"

GIVEN that the circumstances are as those set forward in the preceding paragraphs (to use the old sentence in geometry, most hated subject for Chinese school-girls and ditto for boys), it might be timely for me to give you some more information.

Chinese girls are more Americanized than "other-nized. They speak "American language" rather than English. Most of their professors are from United States or are re-turned students from the New World. They prefer American talkies to British pictures. They say "O.K." just as well as American girls.



Chinese girls are learning to dress "a la America" now with the popularity in Hollywood of ap-

pearing on screen with "undies." Corsets are replacing their tight jackets and pajamas are becoming indispensable in a modern wardrobe.

## No Cotton Padding, Please

YOU might have heard while in Paris of the heavy cotton-lined or fur-lined gowns worn by Chinese girls. They are now definitely "out." Thinner gowns, with beautiful color scheme, short sleeves and high collars, are the fashion.

That does not mean the lessening of burden on their parents and or "hubbies," for the fur-lined coats have been replaced by top-coats. They are beautiful but expensive too. Brides are now dressed in no way different from foreigners, all in white, though it is the mourning color to older Chinese.

Few Chinese girls wear hats. Tell your illustrator about it, lest he make a mistake by making a Chinese girl appearing in your "new baby" with a gage hat from the Parisian designers.

Oh, I have a lot more to tell you. But I would rather write my "30" here, for a complete revelation of Chinese life and women may cut short your stay here and hurt our "tourist business." Adieu—no, Au Revoir.

## The Straw Sandal Trade

SHANGHAI ricsha pullers are wearing out hundreds of pairs of what are called the "straw shoes."

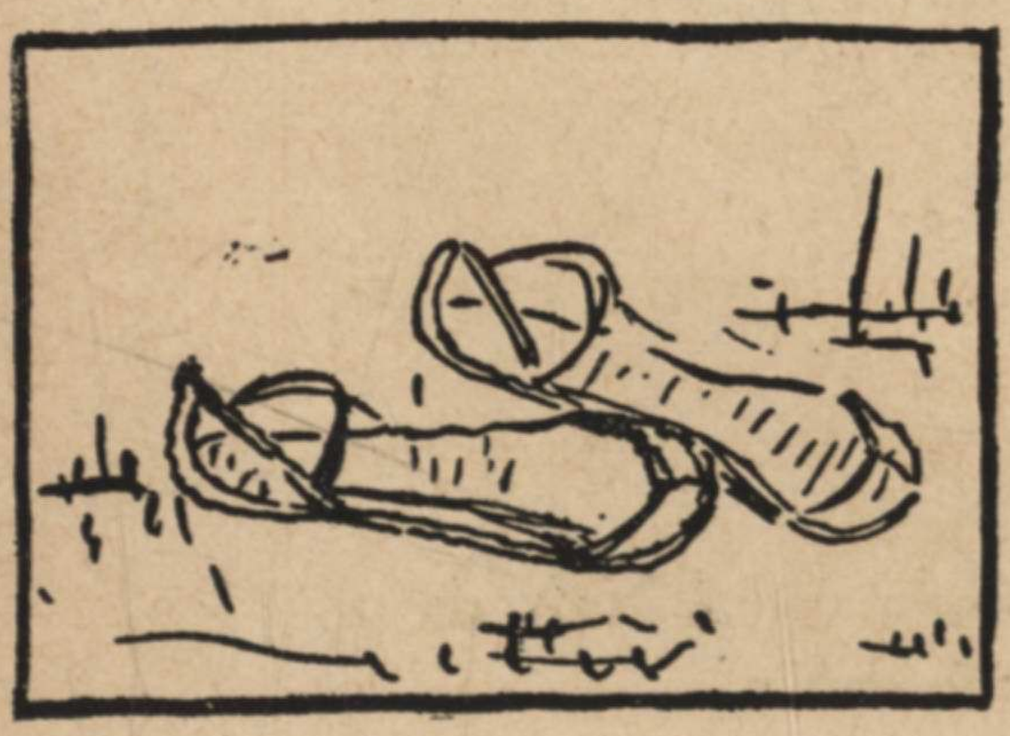
They really are not shoes. They resemble the footwear used by the Romans in the days of Nero, as depicted in Cecil DeMille's production, "The Sign of The Cross." They look like slippers, in fact, save that they are tied on the feet. But shoe is shoe in the Chinese language, whether it is boot or slippers.

They are "knitted" with dried hay, the supply of which never will be exhausted as long as Chinese continue to take rice instead of bread. Mrs. "Ricsha Puller" usually is an expert knitter, making "straw shoes" for their husbands and bachelor pullers. They are sold at 12 coppers a pair.

## A Foot File

IT takes long "training" before one can walk with such rough shoes on one's feet. They literally "file" the skin to pieces on your first days of wearing them. Ricsha pullers won't wear them until they have ran bare-footed for several weeks and are sure that their skin has undergone sufficient "training" to withstand the "Dutch rub," as wrestlers would call it.

Even then, the pullers would put the new shoes in water to have them thoroughly soaked and become softer. But "straw shoes" soaked in water are not so durable as those put on dry.



Once accustomed to "straw shoes," pullers find big relief. They serve well in protecting the feet from cuts by broken glasses on the

streets and keep them immune from the broiling asphalt in hot summer days. They avoid slipping and they can make their "brakes" work more efficiently when stopping before a speedy motor car or running down a high bridge.

## A Universal Foot-Gear

"STRAW shoes" are not monopolized by the ricsha pullers. Handcart coolies, farmers and others who have to keep away from the luxury of ordinary shoes and who decline to go bare-foot use them extensively.

In Hangchow and other places, sedan chair carriers wear them every day. In long-distance trips they have to carry with them several pairs of "straw shoes" and to change them immediately after the first pair is worn out.

As a rule, the shoes are so worn that they are tied both on the toes and the ankles. The soles are padded. Many Chinese soldiers wear them as a part of their uniform.

## From Tires To Toes

POVERTY prevented many pullers from buying "rubber straw shoes" made with used tires. They are made after the fashion of the ordinary "straw shoes" and give more comfort. They are sold at 40 cents a pair.

Few public ricsha pullers are seen with the more expensive type of footwear. More of the private ricsha

pullers buy them. The latter are better paid. Some of them even went as far as wearing tennis shoes, available on market at 60 cents a pair.

In Peiping, coolies wear "straw shoes" interwoven with reed flowers to give more warmth to the feet.

## Oh, Well

MR. "Believe It Or Not" Ripley, in a recent cartoon, wise-cracked that Germany is in France. His statement was based on the fact that a Southern France town is known as Allemagne, meaning Germany.

Now, believe it or not that Canton, the provincial capital of Kwangtung Province and seat of General Chen Chi-tang's rule as "strong man of South China," is in the United States—in the state of Ohio, to be exact.

## Our National Capitals

SIX cities in China have been made national capitals simultaneously — and ideal material for our Mr. "Believe It or Not" Robert Ripley!



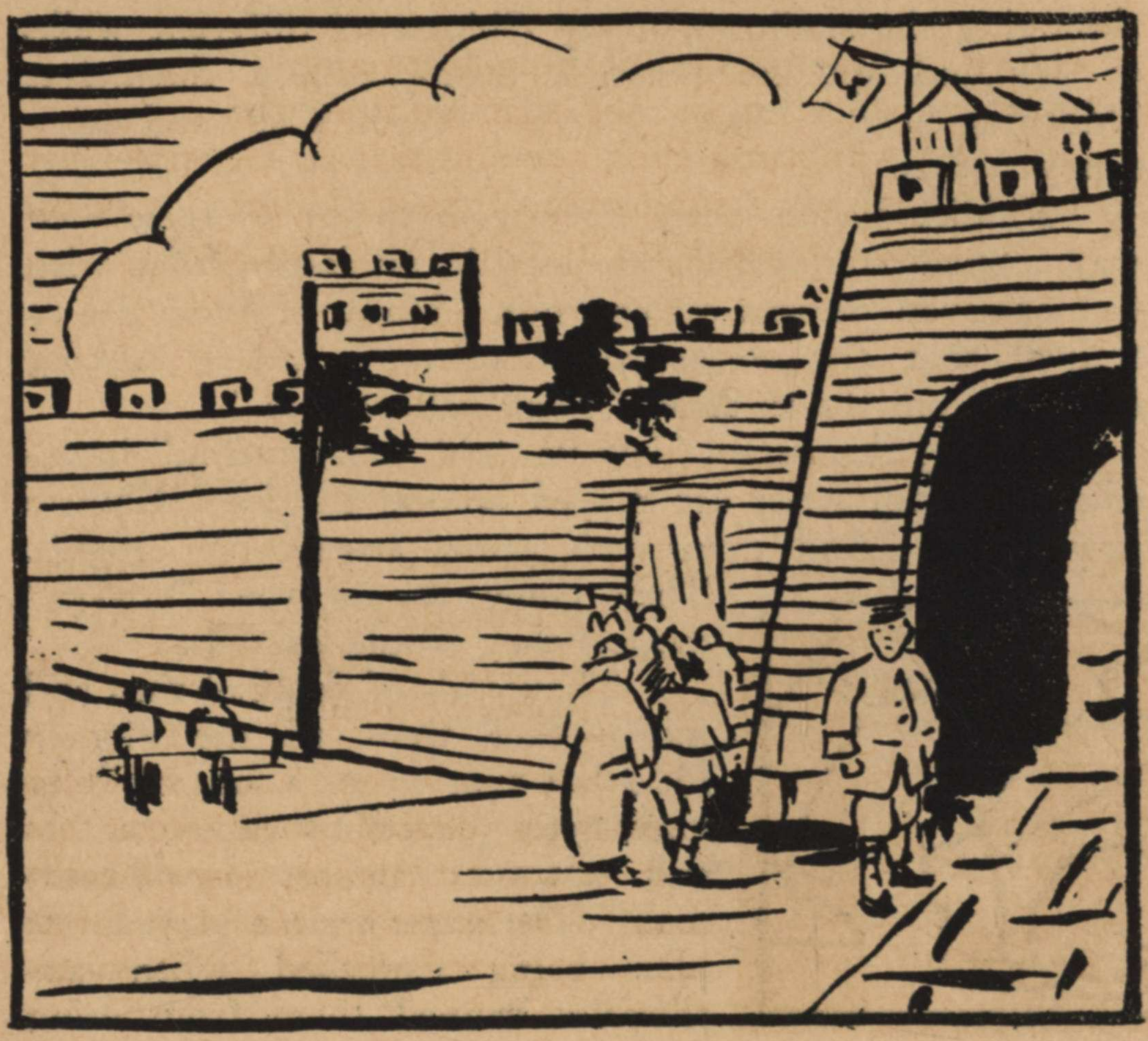
Nanking, or the southern capital as distinguished from the former capital Peking, now officially known as Peiping, leads the list as the recognized seat of the National Government.

The government has two more capitals, one at Sian and the other at Loyang. The former is known as "secondary capital" and the latter "travelling capital" as called in Chinese term.

Out in Manchuria is Hsinking, capital city of "Manchukuo." Hsinking means new capital.

In Central China, at Kiangsi, the Communists made Juikin capital city of the Chinese Soviet Republic.

The sixth and last capital in China is Foochow, seat of the socalled "People's Government of the Chinese Republic."



## Soccer Football Popular

HOCKEY, cricket (not the insects), bowling, polo, golf and American football seem to be the most unpopular games to the local Chinese community.

Baseball ranks as the next most unpopular game despite the fact that several colleges here possessed outfits during the last season.

Football draws the biggest enthusiasm. Other than thronging the stadiums, many Chinese of different walks of life and age are forming teams, calling themselves "Morning Stars," "Black Hawk," "Black Cat" and other fancy names.

Kiddies display their interest in soccer in their own way. Small rubber balls are used in miniature fields with five or seven persons on one side. Many of them are so trained that the weakened Tunghwa outfit is seeking recruits from the so-called "small-ball-players."

Calling themselves "law-ya (old men) teams," inter-editorial room series are played among the local Chinese newspapers. And even such games attract big crowds. They come to see the "law-ya" tactics, they would explain.



Thousands of football fans and movie fans went to the Pioneer Field last year to see a soccer tilt to have been played by movie actors and actresses against newspaper-man. The game wasn't played, the plan being cancelled when au-thorities banned them from using

the ground. Mixed games are definitely out.

## Favorite Pasting

MAH-JONGG today continues to be the most popular "time killing" game for the local Chinese community.

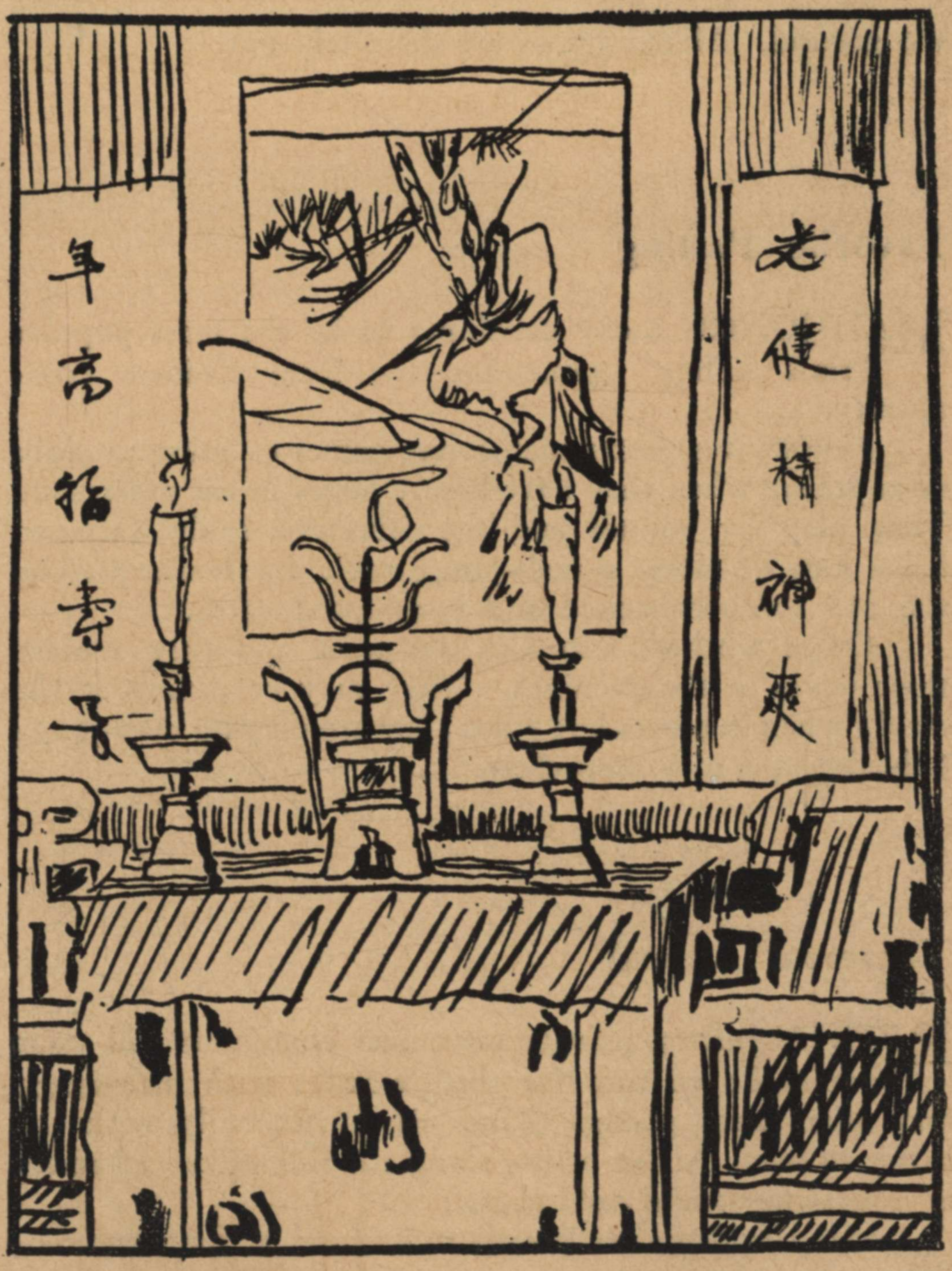
Housewives prefer mah-jongg games to going to clubs or anything when they have leisure hours in the afternoon. They play by rounds and the otherwise easily fatigued ladies can sit along a mah-jongg table for hours playing the 136 bamboo-backed and bone-faced cards.

Office workers also like the game and they replace their wives in the evenings. They may be gazing at the clocks when in offices but when they are playing mah-jongg only daylight may stop them.

## Universal Appeal

RICSHA pullers, private ones, and chauffeurs kill their time while waiting for their masters with mah-jongg and other card games. They sit comfortably with the blankets around their waists along the sidewalks and make a "foursome" for a card game.

Many students are known to be fond of the game too. When the lights in the dormitory are out, the room-mates light candles, cover the windows with sheets and play the games with the loser to pay for the "special breakfast" in form of noodles. Few of them play for cash.




## A Birthday Custom

MANY Chinese observe the old custom of taking 66 pieces of pork meat on their 66th birthday anniversary.

The meat is cut into such tiny pieces that persons of that age may consume them in a single meal.

It was believed that persons attaining 66 years of age are liable to get an "invitation" from the God of Hell. To dodge that "unwelcomed feast" one may treat himself instead of going to the next world to eat with God of Hell.

## New Clothes For Old

ARE your old suits, moth-eaten and out of fashion, bothering you?

Sell them and buy new ones with proceeds of the sales. Many shops along the southern end of Woosung Road, otherwise known as Shanghai's "fruit street," or "banana street," deal in old and ragged dresses. They offer you higher prices than the pawnshops would.

Many local residents, of course not of "taipan" or "compradore" type, buy their dresses from those shops and yours will find a ready market in those establishments.

## A Wardrobe In A Moment

THE stock kept by the shops ranges from those old suits brought here decades ago by the foreign pioneer residents and the newer ones sold them by wiser residents who desired to make more room in their wardrobe and trunks.



Auction rooms provide these shops with continuous supplies of great variety for their customers.

They can furnish a wardrobe at any moment's notice, from morning dress to riding pants. They sell neckties too as a sideline.

## Top Coats For Coolies

MAFOOS, emulating their smart masters' costumes, seem to be the biggest buyers at those shops. They never buy regular trousers having to wear their riding pants always. They buy jackets to match their costumes. Those made of Home-spun, Harris tweed and materials of the Scottish type appeal to them the best.

Junior office workers come next as far as second-hand clothing shops on Woosung are concerned. Slim purses frequently force them to buy second-hand dresses.

Coolies come last, most of them buy nothing but overcoats. Top coats sold to the shops by tall foreigners are "ready-made suits" for the coolies except that the sleeves must be cut.

## A Peking Road Hat

RUSSIANS of the working class also have found those shops of service. They buy the dresses of bigger sizes.

A trip to Peking Road second-hand stores, where shoes are available at low prices, completes the costume. There one gets hats too.

Chinese dresses, second-hand ones, are available on Fukien Road. Tens of shops are lined up there.



**An Ear Pick**

SCORES of Chinese earn their living here making ear-pickers, carrying with them small boxes with frames above them to display their exquisitely made bamboo sticks with hairy "brushes" on one ends.

They are sold at three coppers apiece and each of the makers earns about 100 coppers a day. The hairy tip is for the brushing of the auditory channel while the picks are used to remove the dirt, if any, therein.

## The Beggar As A Showman

"SHOWMANSHIP" is the keyword determining the success or failure of beggars in their careers. Showmanship in that lowly profession is as essential as "It" in the stardom of Hollywood luminaries.

It is not a pretty face or a melodious voice that arouses sympathy and pity from the passers-by, it is "showmanship" on the part of the beggars that earns the coppers. It is just an analogy in the case of Clara Bow who depends for success on her "It".

Beggars have their own showmanship, reflecting their individuality. Some of their clever and foxy arts should warrant commendation, indeed.

## Writing A Petition

ONE may be penniless and friendless and it is only through showmanship that his pitiful condition is clearly revealed to the public, sometimes in an exaggerated mood, to win the sympathy. Now, "how fashion" is his pitiful condition usually shown?

Should he know a few words of the written English or Chinese languages, he may buy himself a piece of chalk and write his "petition" on the sidewalks. After his "petition" is written, he will lie down on the sidewalks, pretending to be ill. This is a sure way to earn money.

"I, Wong Ah-pao, am native of Nanking. I studied in the Changming High School. I come Shanghai look

my friend and no find him. Now I have no money. No money no can buy food therefore hungry. Thank you if you give me coppers. Sincerely yours, Wong Ah-pao (signed.)"

That was one of the specimens of those "petitions" written on the sidewalks which I copied.

## Manufactured Cripples

IN case the beggar is a cripple, and many are said to have been MADE cripples to attract big-hearted pedestrians, he would usually display his severed limb to women either to make them sympathetic or to make them scared and anxious to get rid of them by paying coppers. And that's showmanship!

Then there is the type of "shopping beggars" who prey on women going out shopping. They follow for blocks, murmuring at the same time flattering words. "Oh! My big-hearted mistress. God keeps eye on you and bless you for your mercy. You will have three big fat sons and all of them live hundreds of years!"



And there are ways of reprisals if the coveted copper is not obtained. Cancelling of the flattery is a modest way, while the snatching of handkerchiefs is another. The third and most disgusting is to "establish a branch office" for lice. That means, in other words, catching an insect

and blowing it on hair or gown.

## Sidewalk Thespians

AGED and young beggars are used as "attractions" by yet another type of beggars. The "attractions" are made to lie down on the sidewalk while the beggars wail and yell, telling the public that they have many stomachs to fill other than their own.

One of the "troupes" is making a good profit in Frenchtown. It is composed of an old man, aged about 70, and another of about 50. The old man lies on the sidewalk while the younger one, made up to look like his son, begs for money.

Along The Bund, children ranging from six to 14 years of age are literally collecting "tolls" from all pedestrians except those of the coolie class. They are "working" under direction of their mothers, who station themselves in strategic points and advise their kids whom to approach.

## Highly Placed Amateurs

PERSONS who have their names listed in the Chinese Who's Who "paraded" in on the beautifully decorated and extravagantly illuminated stage of the Tien Shan Theatre, Foochow Road, recently for the worthy

cause of raising funds for the relief of flood victims in Pootung districts.

Supported by a picked group of professionals, headed by Mr. Chen Yen-chew, China's only female impersonator who has visited Europe and the only actor who challenges Mr. Mei Lan-fan's title of King of Actors, the amateur players presented a five-hour entertainment to the satisfaction of the most critical critics.

## The Well Known Actor

MR. Tu Yueh-sen, who is native of Kaochiao, a district in Pootung made famous by his palatial family temple and the white sand beaches, headed the dramatic bill on Wednesday night with a play entitled "Fourth Son Visits Mother." He was supported by Mr. Chen, who played the role of a Manchu princess, and Mr. Tan Fu-yin, who took over Mr. Tu's role as the fourth son at the latter stages of the play. Mr. Tan is the grandson of the late Tan Hsin-pei, the Empress Dowager's favorite actor, and recognized "grand old man" of Peiping plays.



The stage was crowded with flowers and shields presented to Mr. Tu, who is chairman of the flood relief committee, when the stage lights were dimmed in preparation

for sudden brightness when Mr. Tu came out from the curtain.

## Celebrated Warrior

THE plot of the play was about a warrior, fourth son of the Yang family during the Sung Dynasty, captured by the Manchus in war. He used a fictitious name and was married to the Manchu princess. Homesick and longing to see his mother, the hero of the play meditated in melodious tones in his palace, his identity being overheard by his wife.

The Princess went to her mother with their baby. The baby cried and the Princess told her mother that he cried because he wanted to play with the "pass-arrow." The Empress gave him what the baby wanted and with the pass, the "fourth son of the Yang family" was reunited with his mother.

The play is featured by many singing parts.

## Admirable Amateur

MR. Yu Chur-sen, another prominent local merchant, stunned the audience at both performances as a hero, doing tricks with ancient weapons made of wood. He is considered one of the few amateur players who play the parts of "warriors" in an admirable way.

Mr. Chang Shao-lin, also a noted businessman of the French Concession, last night played the role of Chang

Fei, Han dynasty warrior, and won continuous applause. He depicted Chang Fei as a rough but earnest and loyal warrior. He sang in nasal sounds and his costume, covering the cotton padded jackets, vividly brought to the audience a picture of the Three Empire period hero.

Mr. Chang Wei-ju, managing director of the Chinese Chartered Stock Exchange, headed the cast of the last play on the program which also is, according to Chinese stage rule, the best play of the night. He was supported by Mr. Chen Yen-chew.



## Winter's Tale

WINTER is here and big-hearted wealthy Chinese residents are beginning their relief programs at full swing.

Some are making hundreds of suits of cotton-padded jackets and pants of various sizes while others are contributing funds to charity societies which maintain depots in the "low areas" to give free meals.

Still others are distributing "rice-certificates" with which the poor families may obtain piculs of rice from the shops in the downtown area.

## It Takes Experience

THE giving of cotton-padded suits and distribution of "rice-certificates," however, are not works which any "greenhorns" may perform with satisfaction. It takes years to be trained.

Professional beggars care very little about the advent of the cold weather. They are accustomed to the freezing snow and burning sun. Still they would fight for the cotton-padded suits with which they can obtain money from pawnshops.

Experienced donors have learned the trick gradually. It is now a custom to have two characters, "shih-e" or "donated clothing," written on the suits so that they have no "face value" in the pawnshops.

## Beware Of Mobs

IN the distribution of "rice-certificates," one is faced of a danger of being lynched by the needy persons. Anxious to get the tickets, they surround the donor for hours and likely mob him if he happens to have all the certificates distributed.

Usually the donor walks around the streets and give poor men rice tickets without being seen by other persons. To give anything away at districts infested by professional beggars is a difficult task.

"Rice certificate" donors make pre-arrangements with the rice shops to whom they pay sums of money varying according to the rice they are to give away. The certificates are issued with various denominations and furnished by the rice shops.

## Ladies First—Perhaps

"SHOULD ladies be given preference as in foreign countries?" This is a paradox freely commented upon by Shanghai Chinese newspaper readers.



One of the extreme schools of thought declares that the system of "ladies first" should be adopted by Chinese as a whole. It is a "virtue" in foreign countries and there is

no reason why Chinese should not imitate, especially in this city, it is held.

Another school, however, advocates that since men and women are equal, the carrying-out of the principle is an insult to the fair sex. The so-called "virtue," they claim, is being used here by many persons as a "tool for flirtation." Those youths give their seats to beautiful ladies but would not vacate for the aged or poor-dressed women who really could not stand the vibration of the buses and/or trams.

## Compromise On Courtesy

THE third school advocates a compromise between the extremities. It advocates that men should stick to their seats if the passenger standing is a young and healthy girl. The principle of preference to ladies should only be applied to aged and weak women as well as aged and deformed men.

The principle of reciprocity also is introduced in the miniature diplomatic question of whether foreign women shall enjoy the courtesy from Chinese men. The principle, when amplified, is that if in the same carriage a Chinese lady is shown courtesy by a foreigner, the courtesy should be extended to the foreign ladies. Many foreigners refuse to vacate their seats to Chinese women, they declare.

## Squeeze-or Commission

"SQUEEZE," according to the definition given by the Encyclopaedia Sinica, is a "slang term meaning the commission taken by *all* servants buying for their masters.

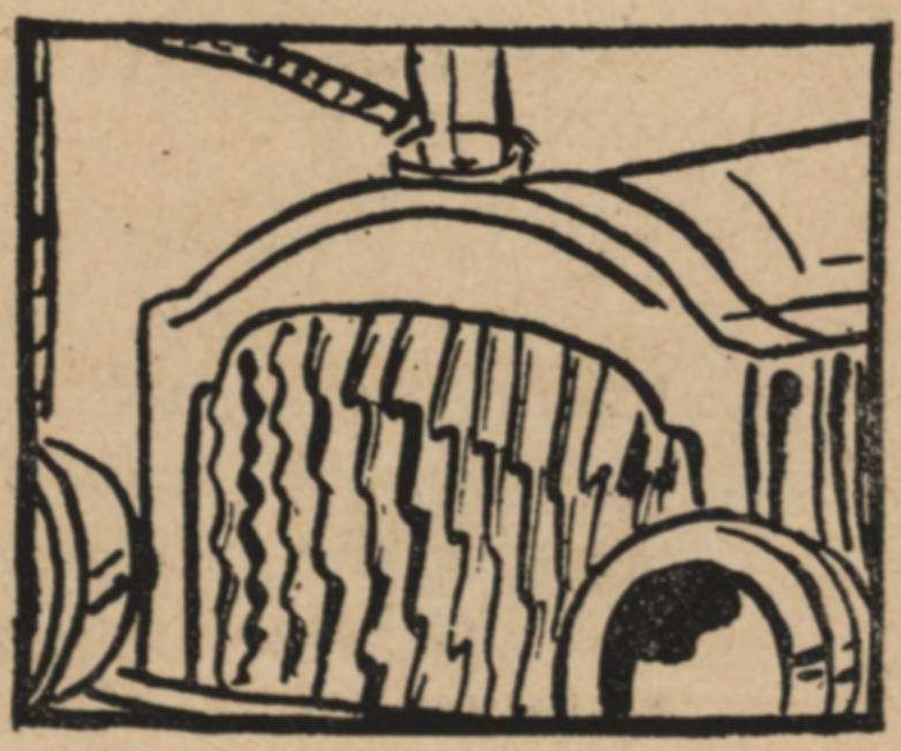
The first recorded use of the word in this sense is in a letter from Cathpole to the directors of the East India Company."

So, watch your own servants! Study your grocers' price lists and be sure to get a 20 per cent discount by the end of the month. If you try to be modest and pay the bills as they are, your servants get the benefit.

Watch your chauffeurs that they fill your gas-tanks with five gallons of gasoline when the bill says five gallons. The fact is that you don't get more than four gallons and even then, you should have commended your chauffeur with a "Tin-foil Cross of Honesty" for not taking two gallons more.

## There Are Exceptions

BUT the definition given by the Encyclopaedia Sinica, like rules in the English grammar, has exceptions. The word "all" is used in a dogmatic sense. Many servants are honest, although the honest ones, to express it with a simile, are as few as oases in the Sahara Desert.



Many servants consider themselves honest because, other than their monthly wages, the only income to them has been the selling of old newspapers at some 16 coppers per catty or the selling of empty beer or aerated water bottles at 10 to 15 coppers apiece.

"Master no wanchee so I selle. This belong propa, o' course." And

that's that.

## Origanized Squeeze

THE biggest and best-organized "squeezing"—it is an open secret, too—is carried out by tram and bus conductors. They have gone to such a point that the "squeezing," though legally outlawed, has obtained moral approval from the passengers, including some foreigners.

The way they "squeeze" the fares is artful and sometimes ingenious. They are eligible to win a Nobel squeeze prize if such a prize were offered. Many of the conductors set aside part of their monthly wages to meet the finds that may be assessed by the company for their "squeezing" caught by the inspectors. They live on "squeezes."

It is said that bus conductors have organized themselves to voluntarily give up "squeezing." Pledging their loyalty, they succeeded in convincing the management to remove turnstiles from some of the buses installed to check their honesty.

## No Choice Of Victims

BUT foreigners need not feel disgusted or believe that they are the only victims of the bad custom here. Chinese, alike, are victims of "squeezing." Some of what is "squeezed" from others is in turn "squeezed" by others, who, in the long run, are again "squeezed" by still others. Servants in Chinese families "squeeze" too, although their chances of doing so are few. Chinese here are "old

Shanghailanders" and therefore what they would call "Old Guns." They can be hardly cheated. They know the price lists and they know the "inside dope" themselves.

But even then, one could hardly check if the cook had spent all the two dollars given him to today's "chow," or if the chauffeur had filled the gas-tank as the bill has shown.

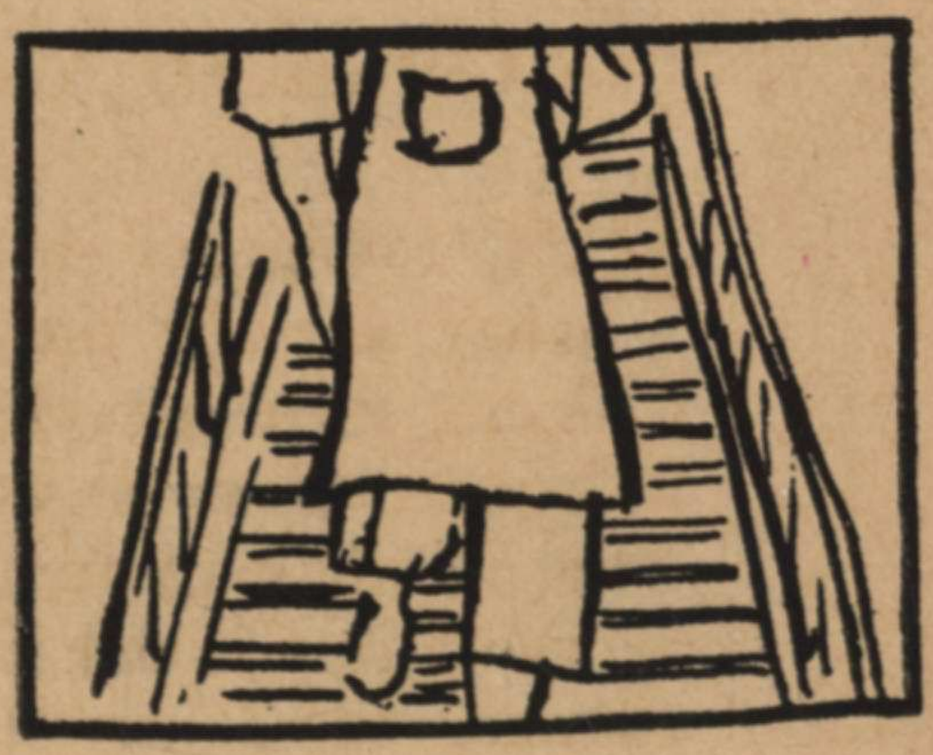
## Questions And Answers

A NUMBER of Chinese riddles are translated here as a test for your intelligence. But, fear not! For this writer while awarding no prizes to those who turn in the correct answer, will likewise not swallow you as the Sphinx did in Roman mythology.

Solutions for each of the riddles are printed at the end of the column. Cover them up and make your own guesses.

There are a lot more riddles but they have no "foreign appeal."

1. A maid with long legs entering a room with musical accompaniment to drink red wine. Don't give her applause, lest she goes to see the God of Hell.



2. Ten on the left, 10 on the right. Take off 10 and you still have 10.

3. Jade baskets with golden hooks placed on each side of the mountain. It is only after sunset that they may have a reunion.

4. Long neck and big stomach.

It is not a rooster though it looks like a rooster. It drinks white water but spits yellow liquid.

5. It was a hut with but one pillar in the center. Move the pillar, the hut collapses.

6. Green while young and yellow when old. Knitted into pairs to accompany when you go. But welcoming new ones, you discard them on the side of the road.

7. A sheet of paper seven inches in length. It has no weight when weighed but the price of it rises every minute when it is placed in the hands of a poor man.

8. With a spear-like helmet on his top and wearing a green robe, the general passed the iron gate to turn into red.

## The Solutions

WHETHER you need them or not, here you can find your solutions;

1. Mosquito. Didn't the mosquitoes enter your room buzzing and "go to hell" when swatted her? (The female is the vampire in the Mosquito family).

2. Gloves. Sure, you have a pair of gloves. When you put them on, you have but 10 fingers. You still have 10 when you take them off.

3. Ear-rings. It is after sunset that the ear-rings are taken off and placed together.

4. Tea-pot. It drinks white boiled water but gives you tea.

5. Umbrella. The pillar suggest the handle.

6. "Straw-shoes" worn by the coolies. They are made of hay discarded when worn out.

7. Pawn-ticket. The interest piles up every day.

8. Shrimps. They are red when cooked.

## Courtesy Namesakes

RESPECT paid by the Chinese community to the late Dr. Sun Yat-sen, founder of the Kuomintang and first president of the Chinese republic, is clearly evidenced in the fact that many articles in everyday use are named after his courtesy name, Chungshan.

Because Dr. Sun was punctual in his appointments, watch merchants call their timepieces "Chungshan Watches." Because Dr. Sun wore that type of dress every day during his lifetime, the suits made after the style of Japanese students' uniforms are now called "Chungshan Mode."

Then you have "Chungshan Stockings," "Chungshan Cigarets," and a kind of Cantonese sausages are placed on the market as "Chungshan Sausages." It was only recently that the Tangpu ruled against the multiplied uses of the late leader's names and the practice is being gradually curbed.

## Shanghai Frontier

NATIONS in Europe often report clashes between their frontier garrisons but constables stationed along the borders of the International Settlement and French Concession have developed extremely friendly relations among themselves.



It was shortly before "office hour rush" at 2 o'clock on a recent afternoon when an International

Settlement constable was seen crossing the Avenue Edward VII borders to sip a glass of hot tea, with the French Concession constable in charge of a traffic light. They chatted in friendly style and were laughing at a stray dog which followed a ricsha at full speed.

## No More Passive Resistance

SHANGHAILANDERS have many times been stunned by the fistic fights and mob demonstrations which marred many a local soccer game. Perhaps the explanation had been, so far, that the unruly actions on the part of some of the players and the football fans were results of strained sentiments and emotion for the cups at stake.

The writer shared the belief until recently. It was discovered that principles far more important than the winning of trophies are involved. The loss of Manchuria through the so-called "non-resistance" policy was cited; at least, at one game.

## The Referee's Dilemma

IT was on Christmas Day when picked players of the Shanghai Chinese and foreign community were on the field for the Charity game at the newly opened Stadium, once the scene of extensive betting on dog racing.

The score was one-all. After a brief maneuver in front of the Chinese goal, the foreign outfit netted another

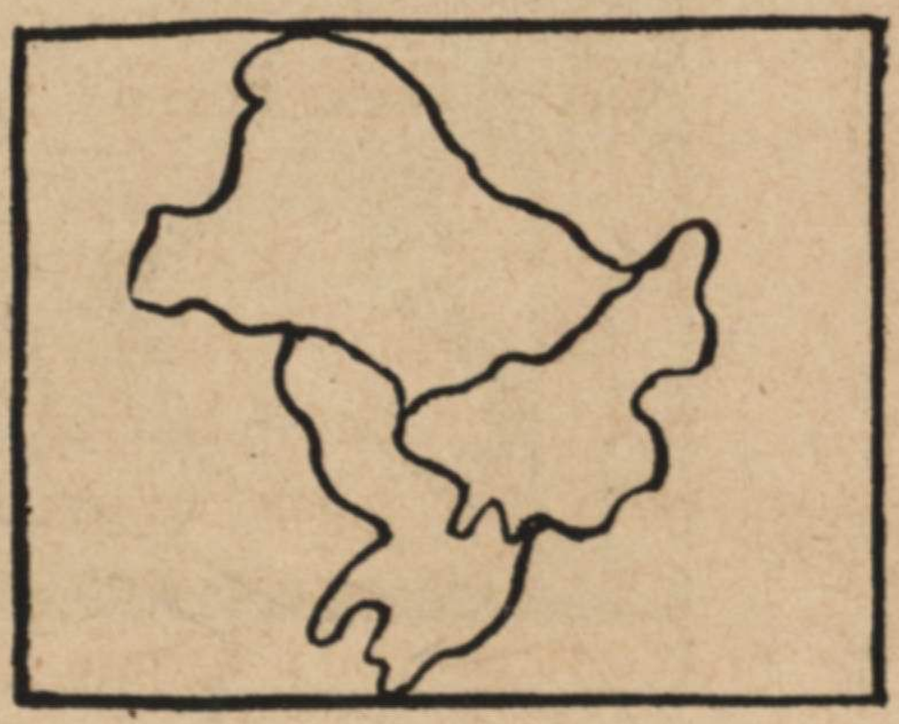
point. The Chinese linesman called it null for, he insisted, the foreign forwards were "off-side" before the tally. The Chinese team members supported him, and the audience booed the referee's decision crediting the foreign team with a point.

It was on the $1 stall where one of the fans advised his booing fellow-countrymen to quiet down. One gentleman objected to the advice and cited the "Manchurian case."

## Too Much Patience

"PATIENCE has betrayed us many times," he declared, as if addressing a street-corner audience on a soap-box. "We have lost the Three Eastern Provinces because we have been patient. We have learned enough now and we shall fight to the bitter end."

As the address was going on, the gentleman seated near him retaliated and suggested that he "launch an expedition to the field and oust the referee." The speaker stopped literally "a la Chang Hsueh-liang," and what threatened to turn out as another mob demonstration on a soccer field was narrowly averted.



Had the fans supported the speaker's cause of "Non-Patience" the game would have ended with an unpleasant incident.

## Another Boundary

THE gate at the Stadium is a boundary line. It is more a boundary line of those who have paid admission and those who have not.

Outside the Stadium gates is an International Settlement road, one of the "outside-Settlement" roads, while the field itself is in areas under Chinese control. Therefore, you find Settlement police busily directing traffic on the road leading to the field and Chinese police busily ushering the fans to the spacious stalls inside the field.

And it is a swell place for football games, too.



## Ready For Feast Day

FOREIGNERS have turkeys on their Christmas menu and Chinese here prepare their feasts with hens, chickens and roosters. As the 12th Moon is approaching, the annual purchase of this type of poultry is beginning. The Chinese New Year will be on February 14.

Roosters are to play "sacred" roles as lambs have done in the foreign churches. Only roosters are used in the sacrifices to the gods and goddesses in the annual "Thanksgiving" ceremony conducted by almost every local Chinese family. Hens are for "human" consumption primarily.

## Chorus Of Roosters

AN alarm clock during these days seems unnecessary if one has a normal auditory organ. The chorus by roosters is sufficient to wake him up from his sweet dreams.

Whistles at the factories start what may be termed "Shanghai's Melody of the Dawn." Then a rooster pipes up in one house, to be immediately followed by his comrades in the alley. From the alley, the chorus grows to a whole street and it takes only a short period before all the roosters in Shanghai will be joining.

Some Shanghailanders with brains like that of Aesop's suggest that the roosters give their "cock-a-doo's" because they realize their last days are approaching. We doubt that.

## Chinese Drug Store

FEW foreigners here, I believe, have ever stepped inside a Chinese drug store. The impression they have about those stores might have been similar to that represented in a newsreel recently screened in Shanghai in which the cameraman made a futile attempt to show a drug store in the China-town of a certain American city.

Shanghai has a large number of Chinese drug stores, filling prescriptions written by the native physicians to their patients, who believe in the old curative methods. Read this piece and spare five minutes for an investigation in a drug store, that you may justifiably claim yourself an "old China hand."

## Pay As You Enter

WHEN a Chinese is ill, the problem facing him is whether to see a Chinese-style physician or a western-educated one. The popular belief is that foreign-style curative methods are preferred in surgical cases. "Cash only" seems to be the guiding word for Chinese style-physicians. You pay as you enter the office.

The patient is then to undergo the diagnosis procedure, composed of two major steps—feeling the pulse and looking at the tongue. The diagnosis over, a prescription is then written out on a sheet of paper from the upper right corner and in vertical lines. The name and sex is first given, then the date. A brief "resume" of the case

is then set forth, followed by the names of herbs and medicines and their respective weights.

## Filling Prescriptions

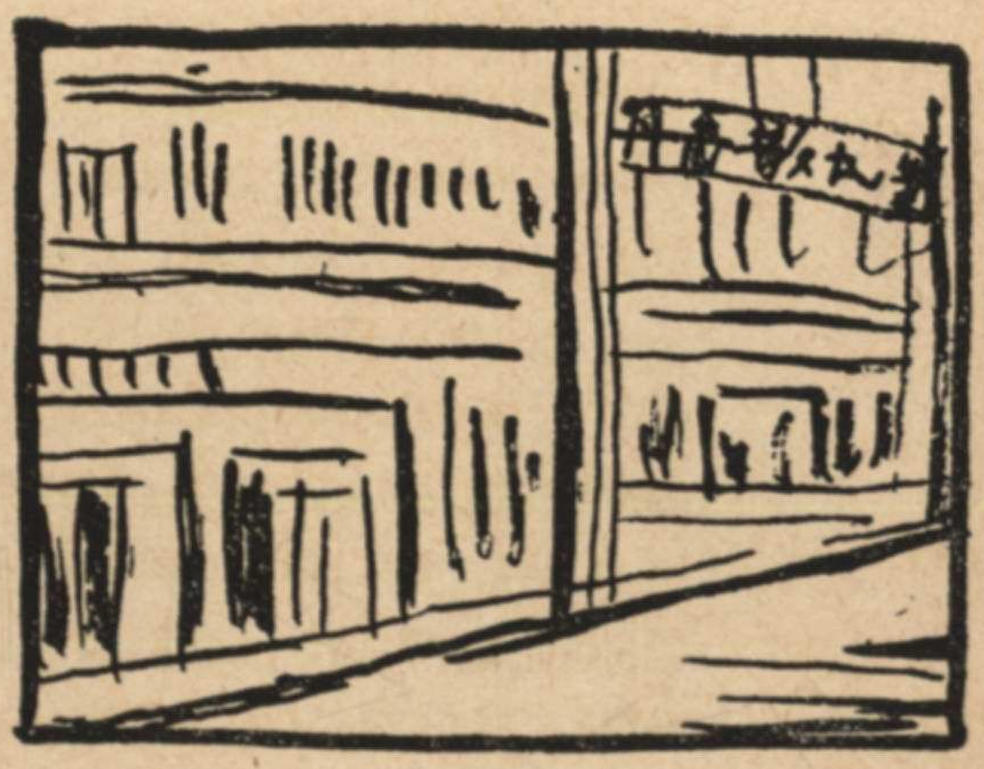
THE prescription is then sent to the drug store where the shop-assistants wrap each kind of medicine separately with small sheets of paper, folded again with a big sheet of paper.

These, however, are not patent medicines and the patient must put the different kinds of herbs and minerals into a pot with three bowls of water to boil them thoroughly. The "soup" is then taken in rice-bowls and each dose means two bowls to be taken in one day, preferably before meals.

It was only recently that the drug stores put in special departments to "cook" the medicine for their customers and deliver them regularly in hot-water bottles.

## The Pill Department

IN each drug store are two departments. One of them may be called pharmical, as it takes the prescriptions, and the other is more or less a patent medicine department, selling pills, powders, ointments and "kao-ya," or a kind of adhesive paper for surgical purposes. Generally, the pharmical department occupies the left counter.



In each department are cabinets with numerous drawers, containing various types of herbs, minerals and patent medicines. The pharmical department keeps almost an indefinite number of things, ranging from fresh lotus leaves to bones of tigers, sea-horses, orange peels and what-nots.

Ginseng, of course, always is present in a drug store, although it is rarely used in ordinary curative "soups." It is considered as the best tonic and only to be taken after doctor's advises so that the tonic effect will not be "abused" to encourage the ailment from which one may be suffering unconsciously.

## The Chinese Yuan

OFFICIALLY the unit of Chinese silver currency is a *yuan*, meaning "roundiness," in this instance. The reference of a Chinese dollar as "$1 Mex." is incorrect although it reveals the origin of Chinese coins.

My surname "Yuan," however, does not mean a dollar and it was for that reason I did not enter the shipping business and call myself "Robert Dollar of China." That character means nothing, it just is a surname, as Jones and Smith are surnames of many foreigners.

There are, however, many words having the same pronunciation "*yuan*." The Chinese characters for "first," "hall (as in case of Executive Yuan)," "garden (as in May Yuan, a local restaurant)," "far," and "soft" are romanized as "yuan."

## Wine, Women, Wealth

"WINE, Women and Wealth," the three "W's" in which many a youth of Bohemian type indulges in the Latin Quarters of Paris, is, coincidently, the slogan of a section of Chinese youths who prepare themselves for the careers of writers, poets and painters.

Shabby dresses, untouched by laundrymen for months; a head of long hair immune from hands of barbers and products of the hair-dressing perfume manufacturers, and heavy smoking of cigarets—mingled with a few puffs of opium once a while—are the attendant "symptoms" of youths of that type.

Wine, those *sparkling* glass of *samshui* and *kaoliang* as they would say with the stress on "sparkling," is a regular item in their daily meals. To them, lips, mere parts of a human body as the physiologists would say, are alluring—rouged with the best lipsticks from Paris!

## Bohemian Symptoms

MELANCHOLY, meditation, a pretended attack of the dreadful disease of tuberculosis—result of "over—indulgence in wine, women and hardships to earn living expenses"—are the psychological symptoms of the Bohemian youths in China.

The them, the world is wicked. To them, the world is but a Sahara desert, with them, who know life, wandering about for the coveted oasis. To them, the old moral standards are nothing but restrictions depriving mankind of freedom. They indulge in wine and women and it is only from one of these that they find consolation.

## The Finer Arts

MOST of the youths of that type are from the fine art schools in Shanghai. To be a painter, they prepare themselves from the outer appearances to their inner soul. Bohemia, romance, and what-nots.

A large number of youths of this type come from Hunan and other interior districts with their families remaining in their native places. Few parents would tolerate their Bohemian ways of life and few local boys are allowed to do that.

To be in a state of poverty, to live on a three-copper ration every day and to sleep in the park because they are homeless, are the aspects of life they would tell their friends or write in their novels of an autobiographical type. They often expose proudly their relations with women, describing every romantic period they might have had or might have wished to have with their lovers.

## One Round Of Yawns

USUALLY they are melancholy, as they call it, observing life behind a colored glass, so to speak. They exaggerate every sentiment they may happen to have, whether it is joy, gaiety, or sorrow. They may be laughing in the first five minutes and then burst into tears in the next five minutes.



They never retire at regular

hours. They may be up for 72 hours without a wink or a yawn under the stimulation of liquor, tobacco or even opium. But the next four days, they may be found lying in bed penniless and foodless. But what do they care? They are Bohemians, they admit.

One may have his sorrows but never a mental upset is so exaggerated as in the case of those Bohemians. Suicide is the course for them, some via the quicker routes of drowning, hanging or jumping from high cliffs. A majority of them, however, commit suicide by redoubled indulgence in ruining their own health. Many of the slower processes ended swiftly, as the slightest happiness would cause the Bohemian youths to return to their life's ambition.

## Fortune Baiting

WHAT would you do if you won the $500,000 prize of the next State Lottery?

Think it over. Frame up your ways of spending the money in what you believe to be a wise manner, and compare them with a list of answers sent to the evening edition of the Chen Pao, local vernacular daily, which originated the question.

## Oh, Yeah ?

"IF I won the first Prize, I would contribute $100,000 to the China Aviation League for the purchase of

an airplane to be named after me, for the sole purpose that my name be known to everybody," says one of the writers. "I would contribute another sum of $100,000 to various philanthropic societies that they may mention my anme in the newspapers acknowledging my donations. I would spend $10,000 for the making of a moving picture of which I shall be the star, director and playwright so that I may finally have my manuscript in black and white.

"I would spend $50,000 to collect a number of manuscript and print them in my name to make myself a great author of Modern China, I would build a house at $50,000 for myself and another house for a school so that it may be named after me. A sum of $100,000 will be deposited in 10 different banks while the balance will be for the 'buying' of a government post."

## This Is Different

THE second gentleman has a different concept. He would be afraid, afraid that the God of Hell might issue him the "invitation" to the other world, that the bank might close down, that Japanese airplanes might conduct a bombardment, and that his personal freedom might be impaired; and also afraid to talk to poor people.



The third gentleman has yet another plan, one which he plotted for many years since his marital knot with his wife. "I wish to build two houses, separated with a wide lake so that my wife may occupy one of

the houses and have to take longer time to reach me with her fist."

"Smallpox nearly ruined me and I am today without a suitor," says a woman writer. "But, if I win the first prize, by heaven, I would get a gang of carpenters and install an iron gate in my house to get rid of the big number of suitors."

## Pleasure's Lure

ANOTHER gentleman wrote in a sarcastic way. He would stop attending school and take one or more beautiful concubines and invest $20,000 in each issue of the state lottery for more prizes. He confessed, however, that he bought but a fractional ticket and the utmost he could win would be $50,000.

A ricsha coolie sounded his desires. He would discard all his ragged clothes to beggars and buy himself a wardrobe of foreign dress. He would sell his share in a foodshop and tell his wife to stay at his new home instead of picking rags. He confessed that he would spend a part of the money on women and wine.

A college student has even a brighter idea. With his wealth, he would attempt to exclude his rival in an eternal triangle. He would buy his girl friends with everything they want in exchange for consolation and affection.

## Year Of The Dog

"THIS new year in Japan is the Dog Year, according to the Zoological Zodiac of the Sexagenary Cycle;

and it is the 11th Year of the current cycle which began in 1924," writes Professor E. W. Clement in the Japan Advertiser.

The professor's article reminds the writer of the Chinese concepts in the zoological zodiac, on a basis of which many fortune tellers claim to have foreseen their customers' future. The zoological zodiac has played and still is playing important roles in Chinese the custom of selecting a life-long mate.

## The Chicken Year

ACTUALLY it still is the old year, the day being the 27th day of the 11th Moon, and the New Year, according to the lunar calendar, will not begin until February 14. This is the Chicken Year in China and the Dog Year will be the next.

The zoological zodiac, according to Chinese concepts, begins with the mouse, followed in the order listed by ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, chicken, dog and pig. The year of 1936, considered by many as the time of the next World War on the Pacific Ocean, will therefore be the beginning of the second round of the present Sexagenary Cycle.



At the end of the fifth round of 12 years each will be the beginning of another Sexagenary Cycle, known in China as "cha-tsz."

## The Mouse Is King

WHY a mere mouse was listed to top the zoological zodiac is unknown. A legend has it, however, that the God of Mouse and the God of Ox once had a contest for that position. The God of Mouse suggested that they walk along the street and let the people choose between them. The God of Ox consented and the contest was held.

The God of Ox was confident of his victory, as his stature is several times bigger than that of the God of Mouse. They walked and walked until they reached a town. The town-people, familiar with size of bulls, turned to the mouse and exclaimed that that was the biggest mouse they had ever seen.

The contest ended with victory for the God of Mouse.

## Zoological Zodiac

THE Zoological Zodiac plays an important part in the choosing of a mate in Chinese families. A girl born in the Horse Year rarely is matched to a boy born in the same year, for there is an old belief that two ponies can hardly live together smoothly.

A boy born in the Sheep Year would not be allowed by his parents to marry a girl born in the Tiger Year because the jungle animal of the cat family would easily

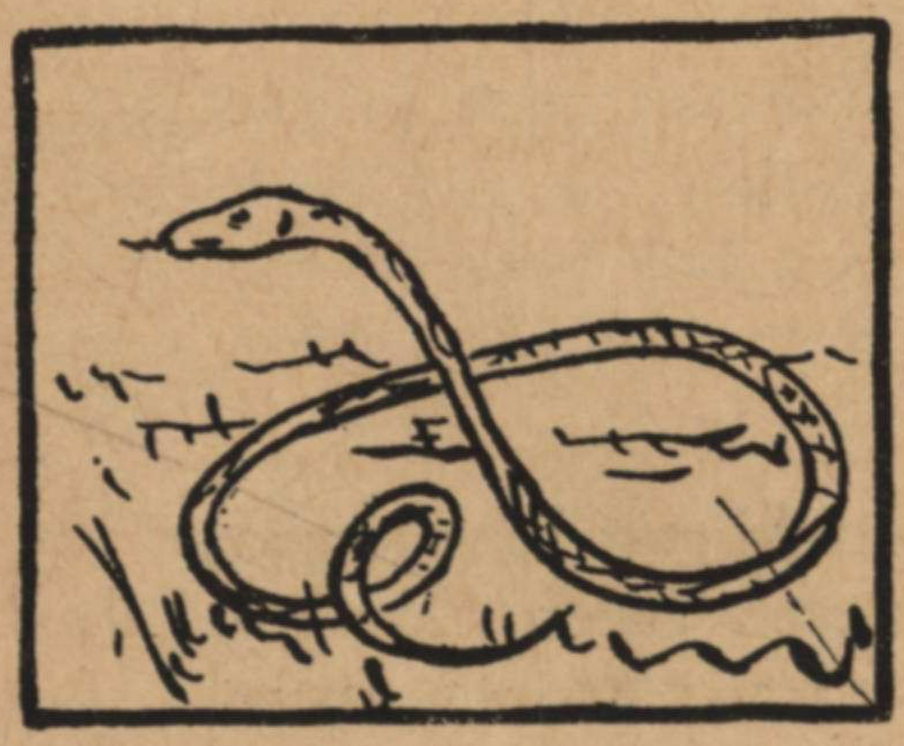
swallow the sheep—causing misfortunes to the groom.

Two monkeys, as the Chinese fortune tellers would call persons born in the Monkey year, are not good matches. A marital knot between a girl born in the sheep year and a boy who came to this world in the Monkey Year would easily win the approval of a fortune-teller, to whom many parents submit the wedding propositions for deliberation and reference.

## Luck Sign Of The Ox

IT also is the belief among the Chinese people that a boy or a girl born in the summer or winter months of the Ox Year will have a carefree life, for rarely an ox will be made to work during those seasons. Those born in the spring and autumn months of that year, accordingly, will have a busy and tough life because oxen usually have to work hard in those seasons.

It also believed that when one resembles the animals represented in the zodiac, indicating the year in which he was born, he or she is liable to get wealth, happiness and whatever that may satisfy one's desires. If a man born in the Snake Year has a cool temperature on his skin during the summer months and a warmer touch in the winter months, he is liable to be wealthy and prosperous.



## Ready For Death

THE year in which a new Sexagenary Cycle begins—the next one being in 1936—also is considered to be a good year to make in advance funeral attire which one has to wear when he or she dies and is put into a coffin.

## Foreign Misunderstanding

FOREIGNERS are sometimes very obstinate and have no thorough understanding of the progresses occurring in this country, says a contributed article appearing in the local supplement of the Shun Pao, one of the leading vernacular dailies.

The grounds for the statement are simple. They are:

"In the tram cars and on electric poles on the streets, there are posted pictures of a Chinese baby. The pictures are printed by the Municipal Council to advise vaccination against small-pox. The hat and clothes of the baby depicted in the pictures are the attire of Chinese babies in the times long before the Chinese republic.

"In other instances, on the Christmas and New Year's cards, are depicted Chinese people dressed in the costumes of decades ago."

As a reprisal, I suggest, we must call the foreigners "yang-kwei-ts" as the Boxers did, or we must print on our Christmas and New Year's cards pictures of foreigners dressed in the days of Louis XIV, Henry VIII, George Washington and their contemporaries. What do you say?

## Imperial Train

IF Mr. Henry Pu Yi has carried out his plans for enthronement as emperor of the "Manchuria-Mongolian Empire" and had followed the elaborate court etiquette handed down by his ancestors who ruled China for approximately 300 years, he would have had 1800 court attendants to accompany him in his planned trip to offer sacrifices to his forefathers buried inside the Great Wall in Tung Lin, or East Imperial Tomb, or to the Heavenly God.

These court attendants are to carry no less than 1800 banners, umbrellas, spears, axes, incense burners, flags, golden spittoons, golden basins, golden chairs, golden whips, and many other articles, known collectively as "yi tsang," or, literally, equipment for procession of an emperor.

## Umbrella Parade

THERE must be 54 umbrellas, to be carried rain or shine, embroidered with dragons of various hues and color combinations and equipped with various kinds of handles. Then there must be banners, embroidered lavishly with silk and golden threads in ideographs and pictures of dragons. The dragon is the symbol of the imperial family.



Following the banners should be flags, to a total of several

hundreds. On these flags are embroidered rare birds and animals, stars, planets, suggesting that the "Son of Heaven" always is protected by the gods and goddesses.

Ancient weapons, made of gold with wooden handles, should follow next. There should be golden axes, and golden hammers made in the shape of melons, 16 pieces each.

## Here Comes The Band

THE imperial orchestra or band should be the next item in the "yi tsang." There should be 48 drums, 48 gongs, eight smaller drums, eight wooden pieces making noisy sounds, 24 flutes, marching under four red lanterns.

Next should be the golden cart and the jade decorated cart followed by a number of elephants carrying incense burners and flower vases on their backs.

Immediately surrounding the imperial chair should be the court attendants carrying golden spittoons, golden basins, golden incense burners, golden chairs and golden stools. The 120 bodyguards should be armed with big swords, and bows, spears and other weapons. Above the imperial chair should be a big yellow umbrella, embroidered with yellow dragons.

More bodyguards follow behind on horsebacks to complete the procession of 1800 persons.

## What, No Elephants ?

DURING the Ching Dynasty, the complete set of "yi tsang" was only used when the emperor offered sacri-

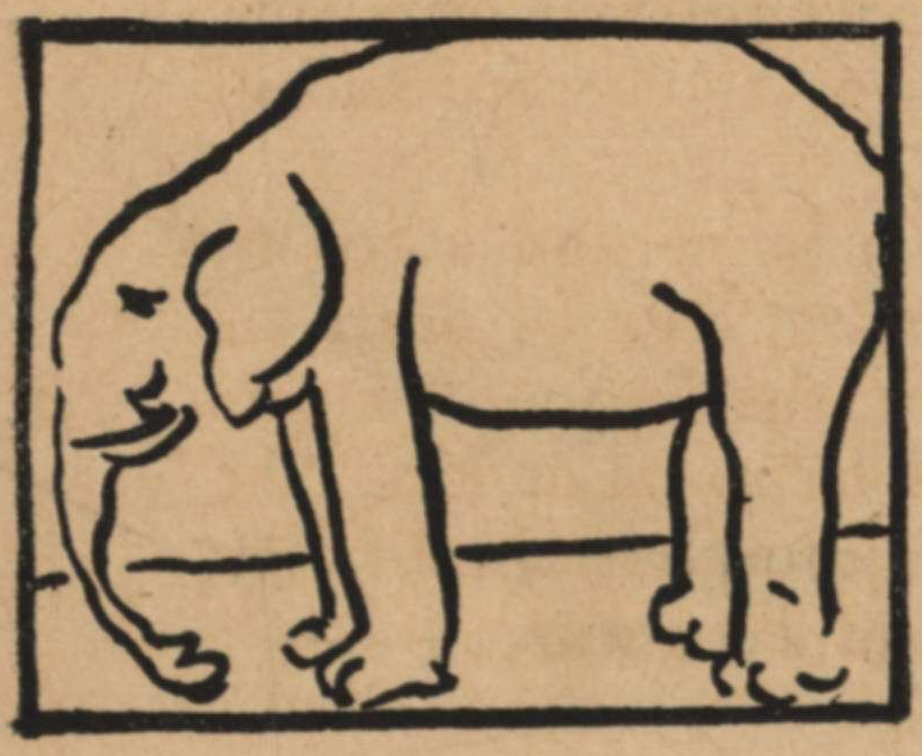
fices to his heavenly father and his forefathers. On ordinary occasions, less lavish equipment was used.

The absence of elephants caused big embarrassments to Henry Pu Yi's forefathers in the late days of the monarchical government. With Indo-China districts taken by France, the elephant supply stopped while the older "sacred animals" died.

Many emperors cancelled the animal part of the procession. Mr. Pu Yi enjoyed the lavish procession but a few times while acting as Emperor Hsuan Tung, as his regime was short-lived.

## Ghostly Conversations

HAVE you ever spoken with the "souls" of your departed close relatives or friends? Have you ever heard voices purporting to emanate from those once dear to you?



Many Chinese claim they have! Through these "conversations" they assert they have obtained knowledge of their lives in the other world!

They declare they have heard "voices" similar to those of their departed relatives and/or friends while they were alive.

## Professional Mediums

IT is through the "medium" of a group of women who represent themselves as "liaison officials" of the other world ruled by God of Hell that this has been done. These claim to be able to arrange verbal communications with the dead relatives and friends. The group represents a unique section of professional women in this country.

At a fixed price of some five dollars or more, ranging according to the years or months that have passed since deaths of the persons whose souls" they are to call upon, those women may be brought to homes and asked to make the unique connections. They also maintain their own "offices."

The women "liaison officials" claim to be able to call on the "souls" of the wanted persons to temporarily visit this world by staying in their bodies for brief moments. Through their voices, a brief conversation may be held during the short "reunion."

## The Message

THIS unique process of spiritual reunion, whether genuine or not, is known in Chinese as "kan tu sien" or "abdomen fairy," as it is believed by the superstitious ones that the "souls" actually enter the bodies of those professional "tellers."

Usually a "teller" is invited to a home and asked to arrange for a "reunion." The name and date of death of the wanted "soul" having been given, she lights of a pair of candles and three incense sticks, never more or less. She sits behind a table on which the candles and incense sticks are placed, remaining silent for several minutes.

Suddenly she shows a marked facial expression, of pain and sorrow. She bursts into tears or makes a number of gestures as if the "soul" had entered her body and was deeply moved by the "return" to his home.

## Recognition

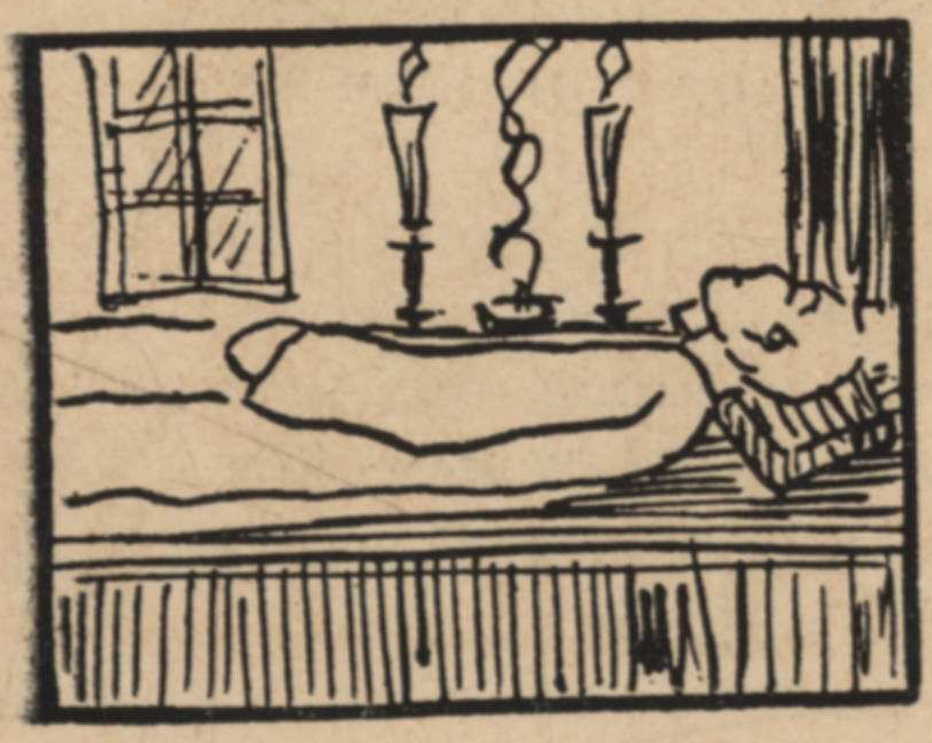
"DO you know me?" ask the mother, wife, son and others in the family, in their efforts to confirm that that "soul" in her body really is the one of their beloved. "Surely . . . . . mother," the voice replies. The voice seems to have come out from the stomach. Then the whole family bursts into tears.

"Now quiet down, my dear ones," the voice say. "I have but few minutes to spare."

The family members continue to "test" the voice by asking him a lot of questions concerning his doings before his death. Then they ask the "soul" of the living conditions in that world.

## Stubborn Souls

AN experienced "teller" is able to give a detailed account of the days before the "soul's" death. She could even give a description of the dead person whose soul she claims to have summoned to this world for a brief reunion.



In other cases, the "tellers" say that they failed in their mission, blaming the "soul" as being obdurate

as when he was alive. Many families believe in that story, for they recollect the days when "papa" refused to buy the son a piece of chocolate or the husband refused to buy his wife a diamond ring.

Whether or not the soul really enters the bodies of the "abdomen fairies" cannot be ascertained. Those who believe in the "abdomen fairies," however, claim to have directly conversed with their departed relatives and/or friends.

## Telephone Operator

IT requires both forgetfulness and a good memory to become a telephone operator, says a Chinese psychologist the other day.

An operator, according to his theory, must forget the number the minute after the lines are connected to provide "room" for another number in his or her brain. He or she must have a good memory because they mustn't lose time in looking up for telephone numbers for offices which his or her office makes constant telephonic connections.



If this is true, our sympathy goes to the operators.

## The Big Bad Wolf

"WHO'S afraid of the big bad wolf?"

A Chinese folk tale describes the well-deserved victory of a butcher over a "big bad wolf" with colorfulness rivalling the tales around the "Three Little Pigs" or the "San Hsiao Chu," as an Evening Post editorial article put it yesterday.

The butcher was returning home after a day's toil. Carried on his back was a basket, loaded with bones with which the butcher intended to make a nice hot soup for himself.

Walking along a narrow path, he was accosted by a big bad wolf. The butcher threw pieces of bones to the wolf while the animal, greedy as it was, followed closely. A few li were passed and the butcher had emptied his basket. Into a hut jumped the butcher. A door was slammed against the wolf.

Stretching its leg through a crack in the door in an attempt to make the butcher into a nice dinner, the wolf tried to open the door. Mr. Butcher struck upon a brilliant idea. He jumped to the door, seized the leg, cut it open and blew air into the animal as he would a slaughtered pig.

Mr. Butcher won the battle. He returned home without the bones but carrying on his back a dead "big bad wolf."

## The Clever Fox

FEW Chinese folk tales are centered around those big bad wolves. Foxes usually are featured and personified in

those tales.

Many superstitious families even worship the foxes for fear that they may bring misfortunes if they were "insulted."

## Modest Address

THAT Chinese like "face-saving" is almost internationally known but few foreigners ever realize how modest and humble they are to each other in their daily conversations.

A refined Chinese gentleman never says "What is your name?" He would say, "Your Honored Name?" In reply to such questions, he would say "My poor name is. . . ." This, they call "guest-like."

## Proud Names

UNLIKE their language, the Chinese names always suggest the ambitions they or their fathers may cherish in their mind. The ideographs meaning safety, longevity, and other good omens are extensively used in the name-picking ceremony.



Thus many soldiers are known as "Victory-Getting (Tuh-sen)" no matter what their surnames are. A shopkeeper is likely to be known as

"Will-Be-Wealthy (Fah-Tsai)." A friend of mine has even a bigger ambition and his name is "Sensation-in-Asia (Tseng-ya)" and his courtesy name is "Model of the World (Shih-van)."

## Coffin Crackles

LOCAL Chinese coffin makers claim that they can predict their own business days ahead. A coffin which will be sold in a few days would give them information in advance. When they hear the coffin cracking, they are sure that it will be sold in less than three days, they claim.

Incidentally, the coffin shops here seem to be the only shops which do not announce a big sale.

## Scavenger Note

CIGARET-butt pickers here are reporting increased incomes now. The increase does not come from the bigger cigaret consumption of the city but from a sideline of picking orange-peels.

"Interviewed" so to speak, one of the butt pickers said that tens of shops have been established recently to collect peels they picked up on streets. They are not aiding the city to clean the street, but collecting the orange-peels for various purposes.

"Orange peels are extensively used in Chinese medical art for stomach troubles," one of the pickers said. "Cantonese pickled-fruit makers also require peels extensively as a kind of flavor."

# A Chinese Toy Shop

SEVERAL years of trouble in North China and Shanghai have given we Chinese an inspiration for developing and inventing many new kinds of toys—not always peaceful pleasures however.

Today a Chinese gift shop, usually advertised as "A Paradise For Children," or in similar peaceful terms, resembles a miniature arsenal. You will find machine guns, rifles, heavy guns, military airplanes, tanks, anti-aircraft guns, and metal soldiers in profusion.

Dolls have lost their popularity even with the girls, and toy machine guns are the new best sellers.

During the conflict in Shanghai, a Chinese machine gunner with a liking for cigarettes and phonograph music while he attended to his official duties as the guard of a street at the Chapei front, was christened 'Charlie Chan' by foreign correspondents.

We Chinese remember and pay homage to this unknown soldier of the 19th Route Army, and display that respect by the purchase of toy machine guns for our sons, to whom 'Charlie Chan' is a hero.



Anti-aircraft guns, which during the Shanghai war brought down one lone Japanese airplane in Shanghai, are the next best sellers in the toy shops. The guns are cleverly made and are able to fire paper bullets.

Tanks are third in sales. They are made of wood, and can be

pulled around with a cord, a stick in the cockpit can be pulled around with a cord, a stick in the cockpit made to resemble a machine-gun, barking all the while the tank wheels rotate. Liliputians would certainly mistake them for real ones.

The Government's recent interest in aviation development has likewise had its affect on toy shop sales. Airplanes, many of them imported from Germany, have found record sales recently. Despite the fact that the Graf Zeppelin stopped in China on its first round-the-world tour, however, miniatures are not popular.

Magazines devote page after page to treatises on modern warfare and armament. One is a weekly entirely devoted to questions of national defense.

Poisonous gas, airplane carriers, new developments in aerial warfare and defense, automatic anti-aircraft guns, and even death rays, are the topics for special features in this host of Chinese language publications.

The Commercial Press, which lost its million dollar plant in Shanghai during the Sino-Japanese conflict, has been the chief publisher of this type of magazine since the war, although many others are to be found. Even a magazine for children has devoted one of its special issues entirely to a discussion of national defense.

## Wedding Promise

THERE is, I am told, still considerable debate in the United States over the obey clause in the "Love, Honor and Obey" ritual which clergymen read to the blushing brides during the wedding ceremony.

The question does not exist in Chinese weddings. In typical Chinese nuptials the question simply isn't raised. It is understood that a woman shall obey her husband in accordance with the moral concepts handed down by the great-great-great-great grandfathers. Even in Christian ceremonies which many Chinese follow nowadays, I have not been able to find the word "obey" being used.

## A Nose For Writing

CALLIGRAPHY is a difficult art, and writing with a brush, as we Chinese must, is even more difficult.

Shanghai today boasts a unique calligrapher, who has invented more than 150 ways to write large or small characters with or without brushes—even blindfolded. He is Mr. Hsu Han-jen, who hails from Ningpo "more far" and who once was connected with military yamens and schools.

When I met him for the first time at a recent dinner party he presented me with his card, a zinc block reproduction of his name. Two small characters at the left lower corner explained that the name was "nose written."

Mr. Hsu explained that this was one of the 150 or more methods of writing which he had invented and mastered, besides the ordinary method of using the brush, usually made from camel, wolf or dog hair, sheeps wool or chicken feather. Mr. Hsu uses the tip of his nose, his forehead, or ears as brushes—making elegant characters indeed, and can



use equally well the tip of his tongue, his fingers, his lips, or his elbows.

Now dipping one's fingers in ink doesn't seem unpleasant, but putting one's nose, forehead, lips or tongue into the black liquid presents a different aspect.

"How does it taste?" I asked dubiously.

"Not bad," he replied, "I use the best quality of ink!"

## The Literary "Racket"

BOOKSTORES engaged in collecting classical works of Chinese posts are mourning the sudden depression in their once prosperous business. As might have been suspected, a "racket" was not the cause of the depression, but was the cause of the boom!

For the past two years, Chinese literary men, or those who have been inclined to appreciate poems and to pride themselves on their scholarly memorization of them, have been "just crazy" over a game, just as their country cousins overseas have been "crazy" about cross-word and jig saw puzzles.

Their game is to be able to fill in correctly, the missing word or character in a reproduction on an ancient classic poem. On one sheet of paper, the poem, except for deliberately omitted characters, is written, with the blank spaces numbered. On another paper, the "missing" characters are written opposite each number substituted for them in the original.

Those who feel that they can pick the first, second, third, and so on of the missing characters, are invited by

the "banker" of the game to place bets on their skill. Double the amount of the wager is paid by the banker for each correct character named.

In the event of disputes, books are produced containing the original poem. Hence the big demand for books of classic poems and a desperate effort on the part of our literary gamblers to memorize the poems and the characters.

But now, like many a fad, the popularity of the game is dying. Bankers are harder to find, and the sales have fallen off tremendously. In fact many of the former "classical book" shops have closed, or turned their business into the time-honored second-hand book stalls, concentrating on school text books.

## Blessed Events

IN China, as elsewhere, things are not always what they seem. Marital tangles, it would appear, are much the same the world over.

A family in Changchow, a city along the Nanking-Shanghai railway line which is famous for its wooden combs, recently celebrated two happy events in the same family within an hour's time. First the family celebrated a wedding of the son of the household to a beautiful bride. Within an hour, the arrival of twins was announced. The bride and bridegroom had been secretly married a year before the public ceremony.



## Much In A Name

THE names of places in Chinese are often, in fact nearly always, quite suggestive of the history or background of the district.

Pootung, known to foreigners as "across the Whangpoo" is made up of two Chinese characters, meaning East of Whangpoo."

The city of Wusih obtained its name through the fact that it is located near a large hill, known as Tin Hill, but where no tin can be found. The literal translation of Wusih is "Without Tin."

Nanking means the Southern Capital, as distinct from the Northern Capital or Peking, now known officially as Peiping.

Hankow is made up of two Chinese characters meaning Han and Mouth—or "At the mouth of the Han River" which is where the city is located.

## Mid Autumn Festival

THE fifteenth day of the Eighth Moon, according to the lunar calendar, which fell on October 4 in 1933, marks the Mid Autumn Festival, a general holiday for Chinese and the second Settlement Day of the year for the old style Chinese business establishments.

At this period the shops do a brisk business, as presents

must be exchanged between relatives, friends, and business friends.

Moon cakes, both of the Soochow and Canton types, are specialties as festival gifts, and thousands of boxes are sold.

A sacrifice of some kind to the Goddess of the Moon is the order of the day. Incense sticks, made in the shape of vases, and decorated with triangular paper flags, will be burned.

Most of the older type of business establishments remain closed for the day. Schools, official and Kuomintang offices, however, will not observe the festival, as the lunar calendar has been officially abolished for many years.

In Ningpo, however, the festival is not celebrated until one day later. Traditions of the Ningpoese hold that the proper day for celebration is the sixteenth day of the Eighth Moon, not the fifteenth.

## Water - Melon Seed Kings

A PROTRACTED fight for a particular crown was settled just the other day in Shanghai. Two watermelon seed companies have been fighting for the right to call their particular product "King of Water-Melon Seeds."



The Delicious company won the battle, having gone to a modern law court to settle its dispute with the Foo Loo Zoo company, which also used the same title.

## One Armed Ricsha Puller

AMONG Shanghai's army of tramp ricsha pullers is a man who lives up to the nickname of "two-legged horse" given by Chinese to coolies who run between the shafts of such human-powered vehicles.

That ricsha puller literally harnesses himself to the vehicle in a manner in which ponies are attached to their cabs. He so does to remedy his physical defect—he is single-armed. In fact, he claims to be the only ricsha puller in Shanghai, if not this whole country, who is minus an arm, and his right arm, too.

Yet, believe it or not, he runs fast and "navigates" his ricsha with reasonable safety.

### A Case History

COMING out from a theatre one night, I was so tired that I took the first ricsha available, a tramp ricsha too, whether it is or is not an offense against the municipal bylaw to take such a vehicle.

Swinging into a more or less deserted street, I began to study the fast-running puller. I did not detect his defect until I saw the right sleeve blown to a horizontal position and the piece of cord "harnessed" to his waist.

So the conversation started and unlike political and diplomatic leaders who as a rule are reticent, he is quite willing to talk. In fact, he is proud of himself.

## One Arm is Gone

WITH has lone hand holding the shaft and the cord fastened to both shafts around his waist, the puller slowed down and recalled his early days in one of the Chapei huts.

A child of nine, he was wrestling with his playmates in the yard in front of his hut one night. Down he fell and a sudden pain overtook him. His right arm was fractured.

His parents, more annoyed than excited over the extent of injury, sent him to native physicians. Their ointments brought no relief and finally the boy's condition became so serious that his parents sent him to a hospital of the "redhairedman" type. There it was found that amputation of the fractured arm was necessary.

So our hero lost his right arm.

## Eight Years At Work

BORN in a family of ricsha pullers, nothing should be more logical than his picking up of the "ancestral vocation." And thus Shanghai got her only single-armed puller. He has been pulling ricshas for the last eight years, he claimed, although this is the first time that his existence was known to me.



Mr. Single-Armed Puller has adjusted himself to his calling in a perfect manner. He put his sleeve over the other shaft that his defect could be hardly detected to cause discriminating patrons from drawing back.

His hip is used as a brake when necessary. His arm is not strong enough to pull the vehicle to a stop, he explained.

## Careful Training

THE cord around his waist is to help the grip of the vehicle. He fails to be a perfect ricsha puller only due to one defect and that is when he runs, the ricsha behind him swings from one side to the other slightly.

He revealed that he usually works after dusk and preferably for the "amusement resort rush." Traffic then is comparatively less congested and his defect can be more easily remedied.

His ability was given an acid test at one of the street intersections when a motor car rushed out from another street without warning and nearly hit the ricsha had it not been for the "hip brake," he applied. He knows the "ricsha cursing lingo" too and he spared very few names for that motorist.

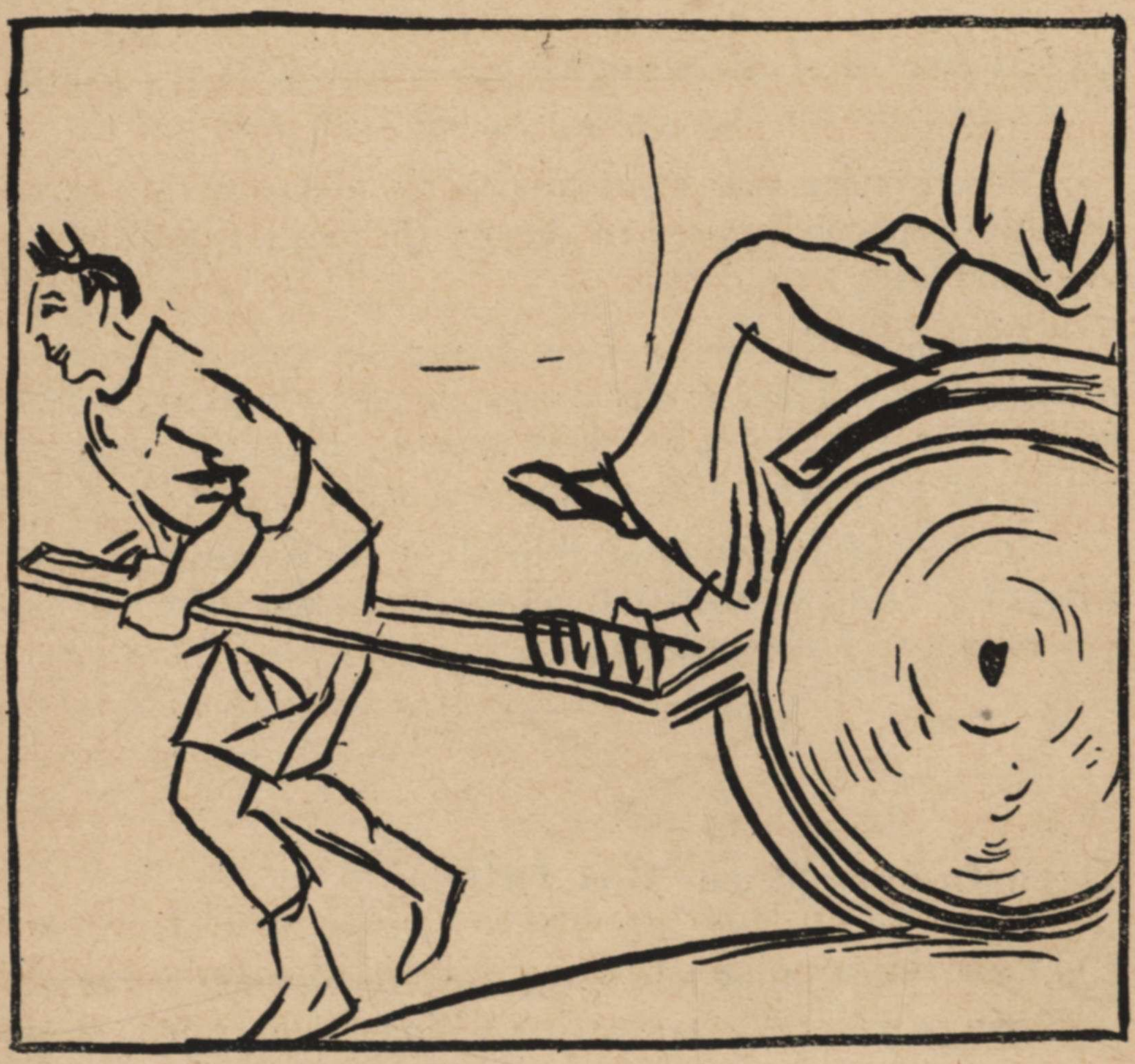
## Future Prospects

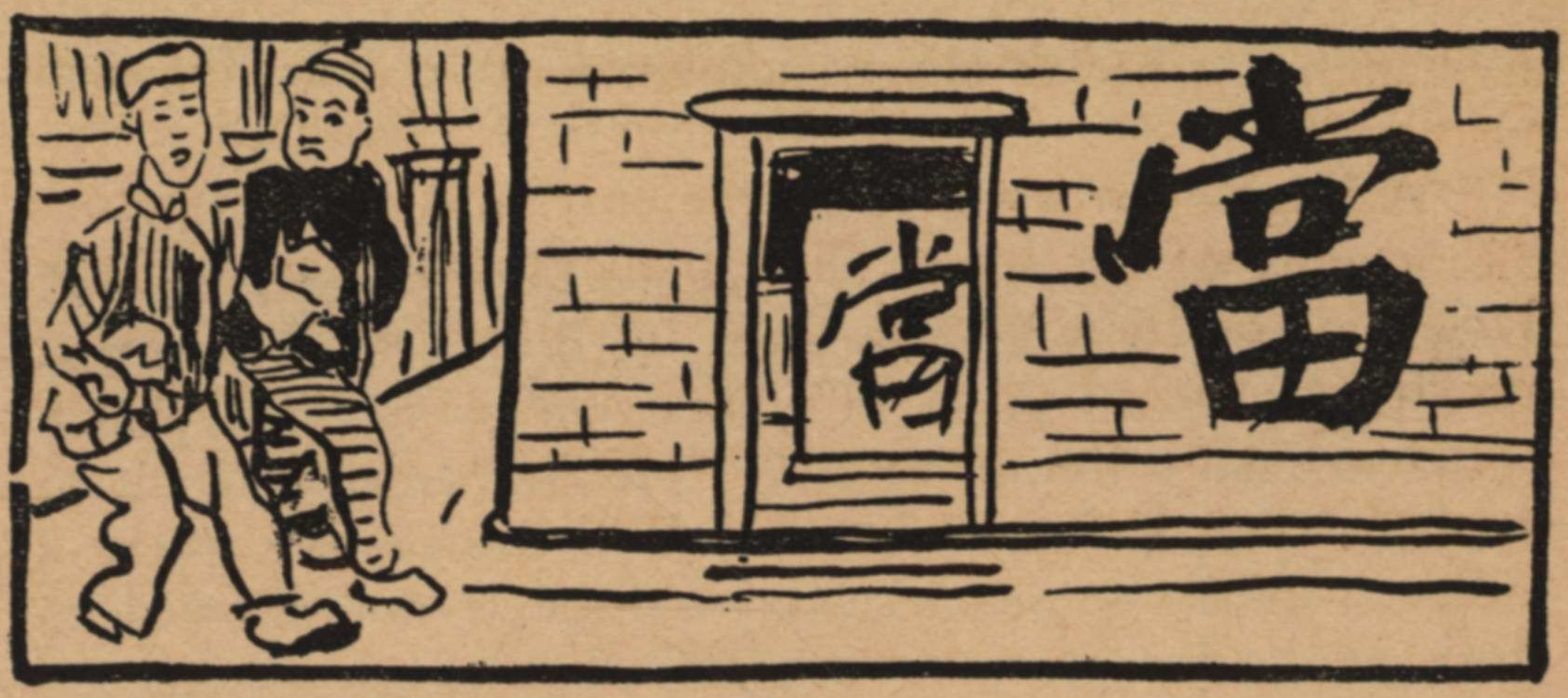
MR. S.A.P. made no attempt to hide his anxiety over the new ricsha puller's licensing legislation enforced by the Council. He believes that his days for operating in the

International Settlement are limited. He believes that he will never get through the physical examination required for his licensing.

But he still is plucky. The world is never too small for a man who is willing to work, he declared. There you have thousands of cities in China where one may pull a ricsha to earn a living, he said. His immediate plan is to work in Chapei, Nantao and French Concession where a pullers' license is not necessary—if he is not allowed to work in the International Settlement.

Good luck to you, Mr. S.A.P.!






## Pawn Shop Privacy

ALMOST all of the Shanghai pawnshops have more than two exits for the convenience of their customers.

Street corners are the best sites for shops of that type. Houses immediately next to alleys with street fronting also are good sites.

Patrons with "tender face" hate to be seen patronizing a pawnshop. They prefer to go to pawnshops with two exits. For if caught by their friends, they can give an alibi that they were just taking a short-cut.

It also is for this reason that all of the pawnshops have a board in front of their tall counters to keep their patrons out of sight of the pedestrians.

## Department Store Box Office

DO you know that when the Sincere Company opened some 16 years ago as the first Chinese department store

in Shanghai, it had to charge admission of 10 cents for each customer?

A huge crowd waited at the entrances shortly before the opening of the store. The management was stunned. To avoid the huge crowd, they announced that 10 cents would be charged every customer as a gate money. On presentation of the coupon, however, the money was redeemed when purchasing in the store.

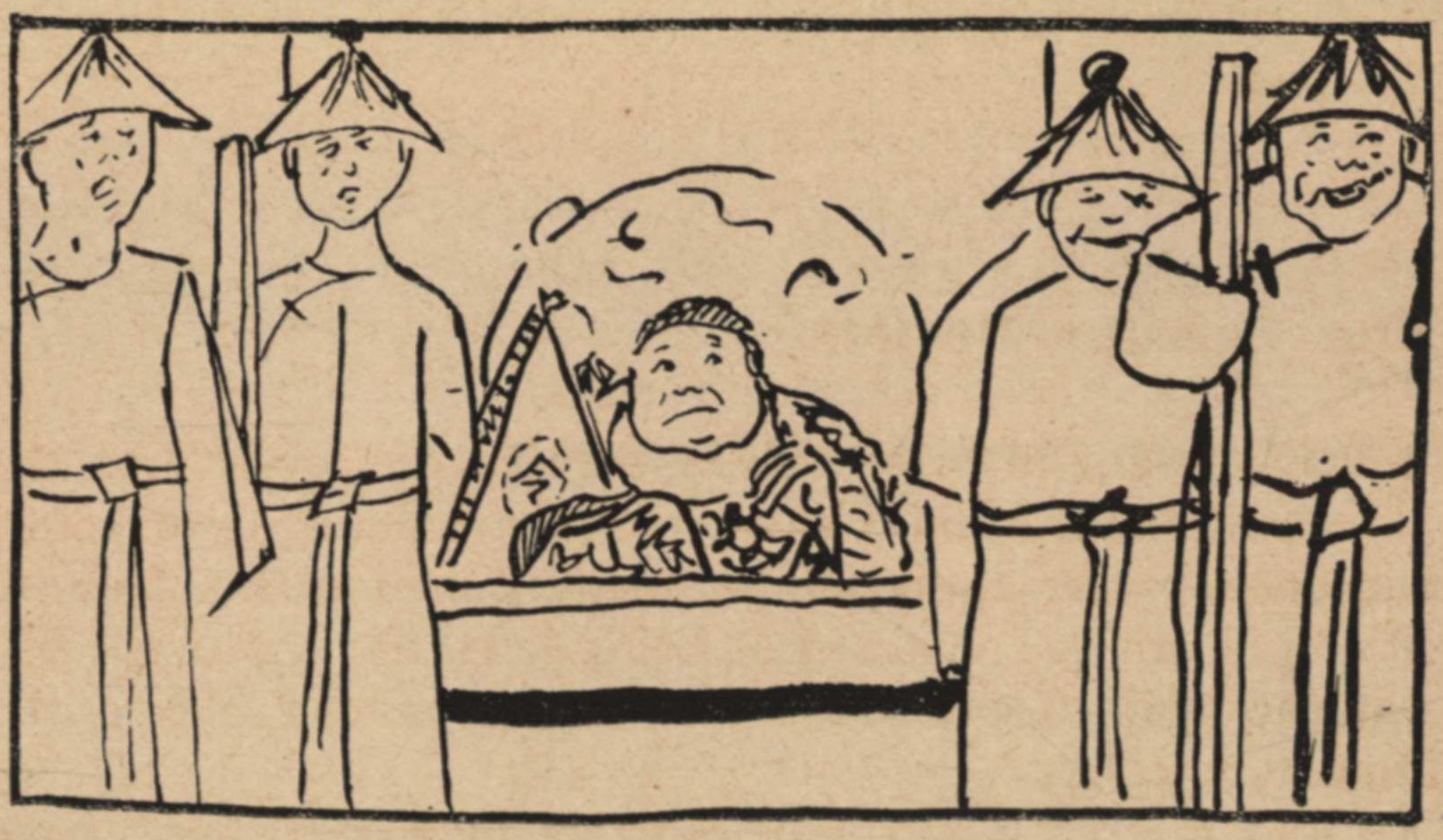
## Job Seekers Beware

THE insertion of notices immediately after assumption of duties to tell their friends and relatives that there is no vacancy in their offices is now included in the "A.B.C. Of Chinese Officialdom."

On the morning following their inauguration, Chinese officials, as in an established rule, announce through newspapers that they are obliged to reject all applications and recommendations in line with their policy that there be no change in the personnel in their offices. Another notice should say that they appreciate so much the presence of their friends and relatives at their inauguration ceremonies.

All this, however, applies to officials of the "Ta Jen," or first class and "Chien Jen," or second class. Another requirement for them in the "ABC." is the recitation of the late Dr. Sun Yat-sen's political will which must be read loudly in weekly memorial services on Monday mornings.





## The Art of "Tsai-zen"

SCORES of "tsai zen," or judicial police, who formerly executed court decisions for corporal punishments, are now mourning at the waste of their "arts" which they had mastered through years of apprenticeship.

In their golden olden days, when the Manchu mandarins ruled this country, "tsai zen" had hectic times exercising their "arts" and amassing fortunes through bribery. They were thrown out of jobs when modern law courts were introduced and corporal punishment abolished, with no hope of revival despite the weak campaigns by the pro's.

Corporal punishments were executed in various ways. They included, besides the capital punishment of decapitation, the striking of the palm and check with a thick piece of leather, the standing in a wooden cage with the prisoner's body supported by his jaw and skull bone, the carrying of heavy pillories on the shoulders and the flaying of the hip just above the leg.

## The Corrupt Beaters

THE amount of bribe money decided the severity of the punishment, in most cases. While the beating of palms and cheeks were applied to women or men with scholastic titles and others convicted of being liars, flaying of the hip was the type of punishment in which money played the important role.

No matter how many blows a magistrate may have decided, the "tsai zen" actually were the men to decide the real nature of the punishment. A prisoner who refused or failed to pass bribes to the "tsai zen" was liable to suffer even if the magistrate had ordered but five blows.

The "tsai zen" would wave their bamboo sticks with a force similar to that Babe Ruth used to slam a home run and gain the title of King of Swat. Touching the flesh, the "tsai zen" would slightly press the stick and pull it backward with terrific force to cut the skin.

Things would be entirely different if the customary "price" were paid. The "tsai zen" could execute the blows with equal loud sound but with slight effects on the prisoner. Thus they exercised the arts they mastered under many years of apprenticeship. In mastering the art, they used the bamboo sticks to strike on cubes of bean curds.



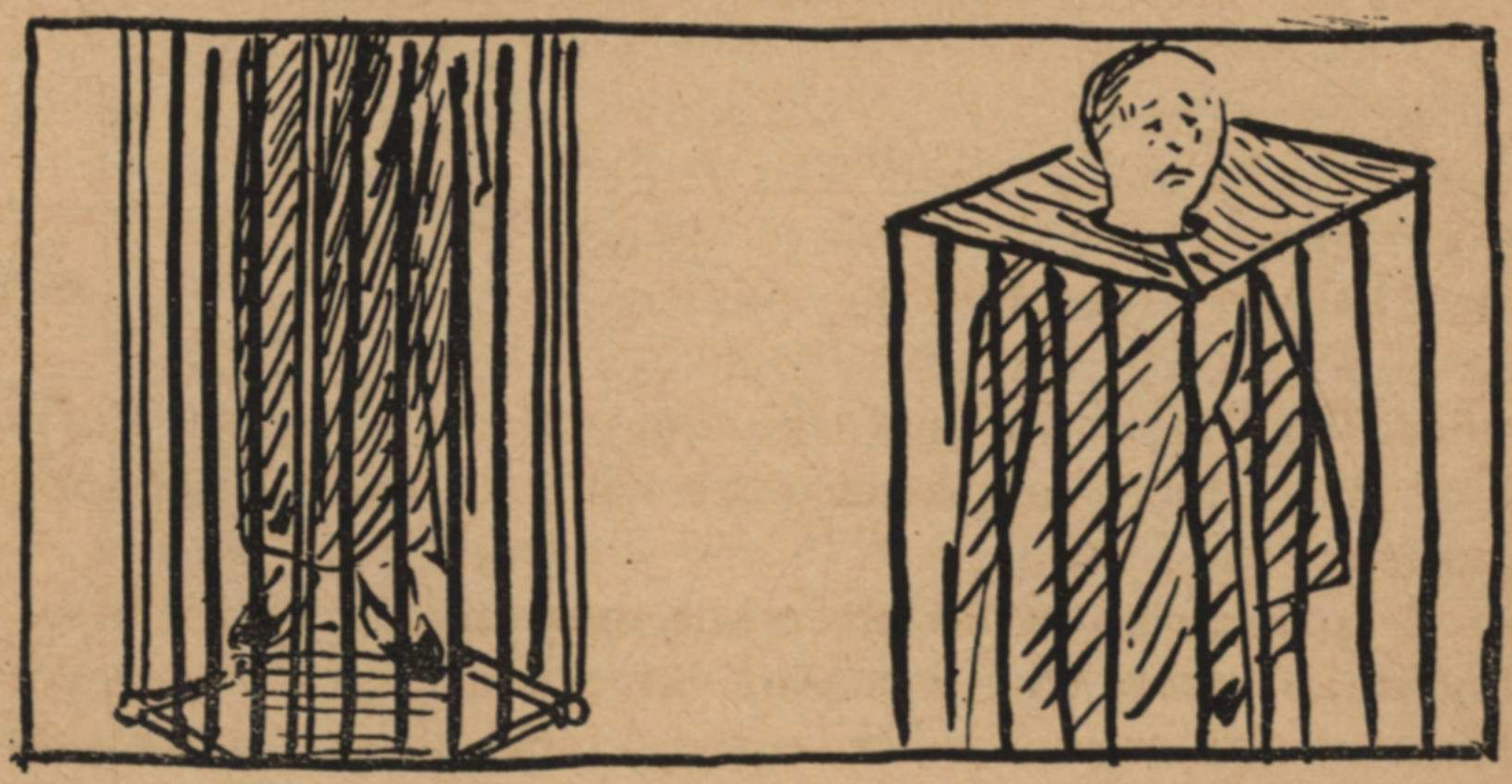
An expert can strike hundreds of times without damaging the shape of the tender curd.

## A Money Miracle

THE same principle applied to the standing in wooden cages. The "tsai zen" studied all the wooden cages before putting their prisoner into them. Money worked a miracle.

When bribes were paid, the prisoner would be put into a short cage in order that his feet might touch the bottom to relieve the weight otherwise to be carried by the jaw and rear skull bone. When shorter cages were not available, they would put bricks on the bottom to fit the prisoner's height.

The carrying of pillories, the weight of which has to be decided by the magistrate, provided little chance for the "tsai zen" to practise their tricks and amass income. Some of them, however, would take a risk to give the prisoners lighter pillories if the remuneration were fat enough.



## A Fallen Idol

THE latest idols in the hero-worship shrines of Chinese minds have toppled. General Ma Chan-shan, defender of the Nonni River, and other leaders of volunteer forces, who enjoyed warm receptions as national heroes upon their landing from a virtual exile in Siberia and Europe, today are targets of sarcasm and denunciation.

The change in psychology was reflected in a cartoon which appeared in the Sin Wen Pao, local Chinese daily. It presents a contrast between the "heroes" who now pass their retired life in resort cities and the poverty-stricken followers who earn their living by taking up the lowly professions as bootblack and ricsha coolies.

Lieutenant-General Kiang Ming-sen, formerly of the volunteers force, is now polishing shoes for the pedestrians along Avenue Joffre while another gallant fighter, Mr. Liang Tung-fan, may be seen on Shanghai streets with his human-powered vehicle.

The cartoon was entitled "National Heroes."

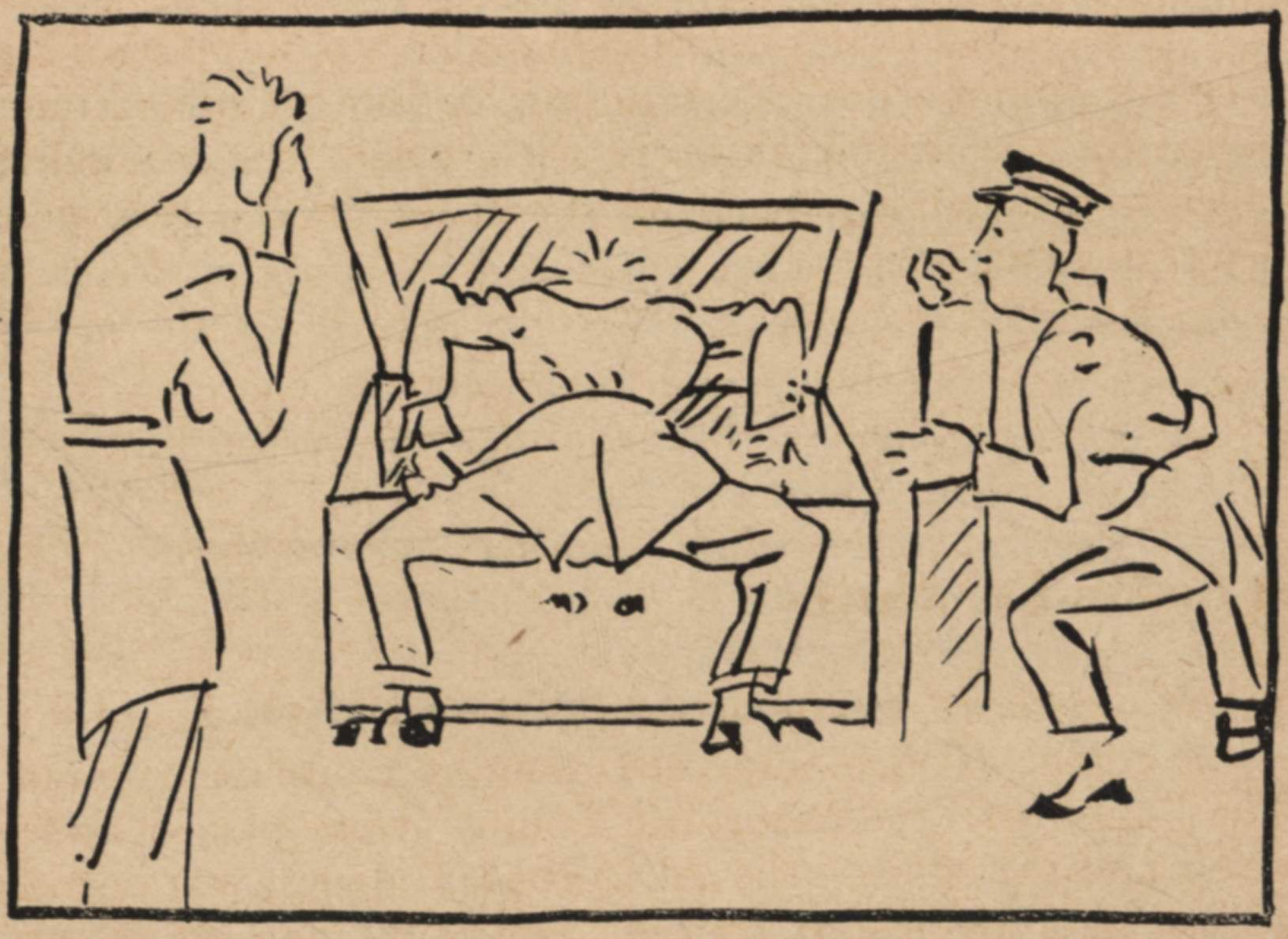
## A Hallowe'en Spirit

PROBABLY it was just the Hallowe'en Day spirit, but a senior officer in a local office will tell you his unhappy experience.

Turning up at his office one morning, he was told by his junior officer that a pair of gloves has been stolen. An investigation was ordered, as the senior officer believe that

the thief who stole the gloves must be responsible for the many petty thefts reported at his office.

The search was started with the cloak room where all his junior officers hang their hats and top coats. He went through all of the pockets, imposing himself as a Sherlock Holmes. To his resentment, he found the "stolen property" at none other's pocket than his own. The junior officers laughed heartily. The senior officer, realizing it was Hallowe'en Day, laughed last.



## Opium Detectives

IT takes the combined intelligence of 10 Sherlock Holmes to detect the ingencious methods used by opium dealers and smokers for the smuggling of the drug and smoking paraphernalia.

Smugglers, working professionally in small scale, look

upon double-bottomed cases the best places to conceal their contraband. A trunk, may be opened by police for inspection. Nothing suspicious could be found until the bottom is taken away, for below the board, parcels of opium are laid.

Those working on a bigger scale, of course, have not had to deal with their contraband in such secrecy. In the absence of "arrangements" with certain factions, however, they can just as well as transport their drugs with ingenious tricks.

It is related that a certain smuggler was shipping a big cargo of opium from a certain port to another inland city. Police of the inland district, with whom the smugglers failed to make an arrangement to pass the illicit cargo, were determined to seize it.

## A Coffin For Drugs

FEW days later, a junk arrived at the city. On board was a coffin. Police suspected that it contained opium. The "sons" of the "mourning family" were placed under arrest and the coffin, believed to contain drugs, was opened at the vigorous protest by the "family." Nothing except a body was found inside. A suit was brought up, with the police chief answering the charges.

Meanwhile, another junk passed with a coffin on board. Police, bitter at their experience in raiding a wrong coffin, hesitated to search the second coffin. It was allowed to pass. The second coffin contained the drugs. It was later revealed that the "sons" were but members of the drug gang and the coffin contained the body of a beggar.

## Pig Corner

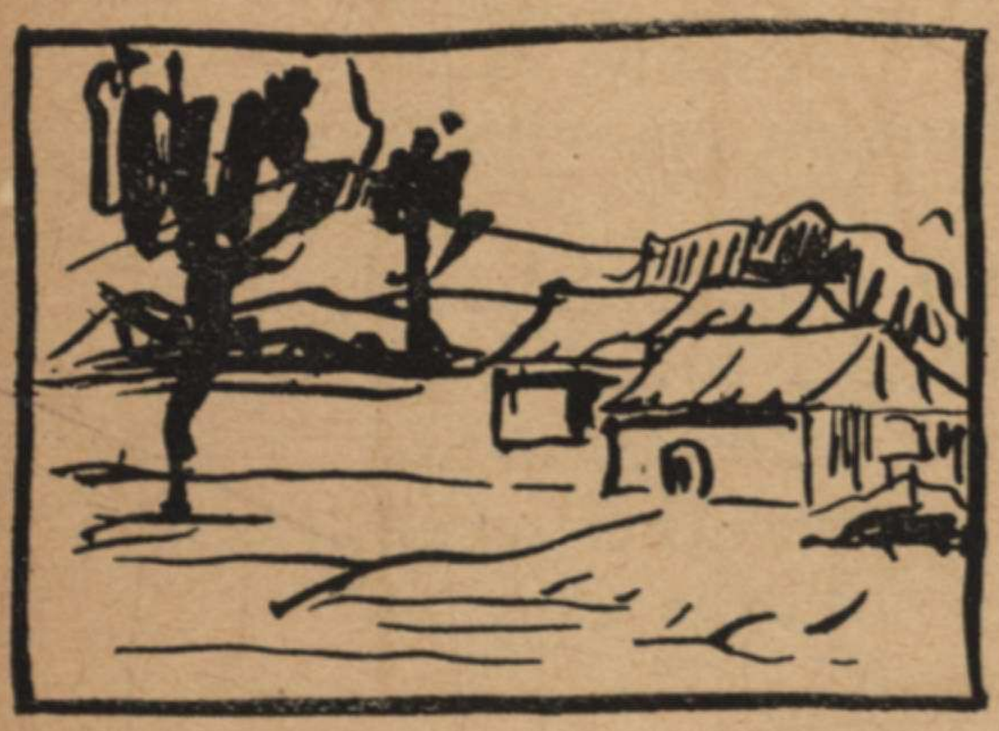
OUT at Pootung, near Kaochiao, is a small peninsula stretched out towards Whangpoo where hundreds of hogs are kept to keep Shanghai amply supplied with meat. It has acquired the name of "Pig Corner."

Pigs shipped to Shanghai from river ports are dumped at the peninsula by the local pig hongs. From that peninsula, the hongs ship to Nantao big numbers of pigs every day for the slaughter houses.

Most of the pig hongs keep offices in Woosung as it is near to the "Pig Corner."

## When Winter Comes

WINTER is here! Signs on the street definitely point to the drop in the thermometer. Even your tube of tooth paste tells the story and requires harder pressure every morning.



Winter is here and is definitely here, for you don't find any coolies plying on the street without their ragged jackets no matter how hard their toil may be. Even ricsha pullers, perspiring after a long run, are keeping their jackets on. Blankets again come to the fore as far as ricsha passengers are concerned.

Fur coats are seen along the street. Office-goers, while waiting for the buses, stand against walls to dodge the chilly breezes and to catch the warm sunshine.

Winter is here and the beggars have reacted promptly. They are now seeking shelter and clothing. Alleyways are their paradise and they sleep with discarded newspapers as blankets. Some others, who demand more comfort, make themselves beds with layers of papers torn from the bill boards as their mattresses and covers.

But amateur weathermen have issued a warning against the discarding of lighter dress, for it is just a seasonal cold wave and there will be a warmer weather during the 10th Moon of the lunar calendar, by the end of November. Today, 21st day of the 9th Moon, is Li-tung, or Beginning of Winter, in lunar calendar.



## So, Desu-ka ?

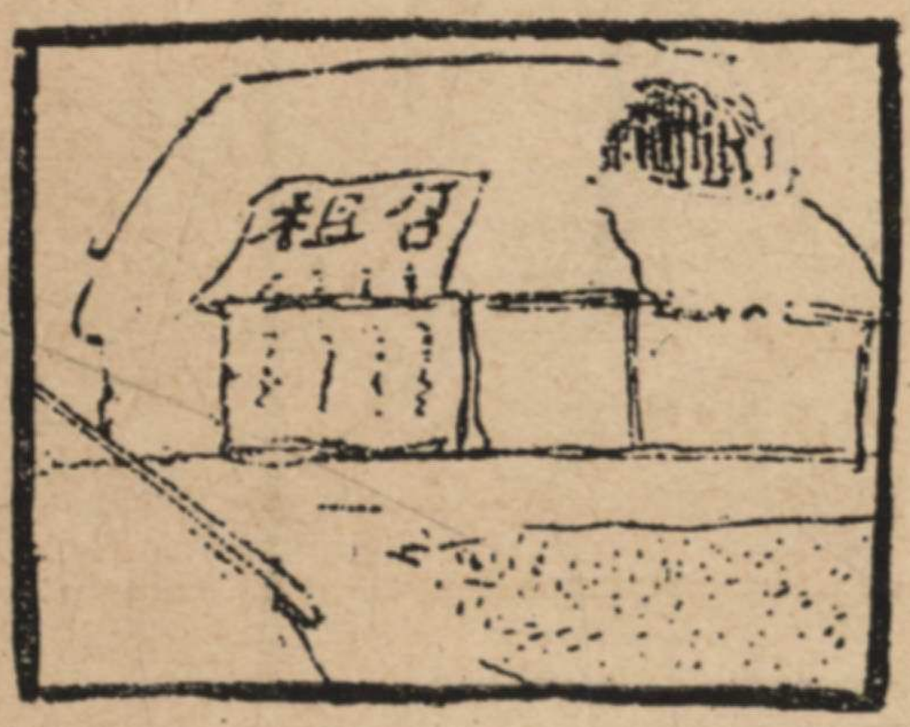
STUDY of Nihon-go, or the Japanese language, is popular among Chinese. Many schools are giving the course and many night schools have been opened to give a "three-month course" for the mastery of the ka-ki-ku-ke-ko language.

Some wisecracked that they are studying the language to become citizens of Manchukuo, while others reply that they are mastering it to become Mayor of Tokyo someday. So, desu-ka? !

## The Pony Play

DO you know :

That Chinese call a circus "mahsi" or "pony-play," literally ignoring the presence of other animals performing in the ring?



That when a Chinese says "to let a good house," he means that the house is not haunted and does not necessarily mean that the house is ideally located or well built?

## Jazz For Modern China

IS Chinese music going jazzy?

The answer is yes and no, "yes" because the modern school is inclined to hot, peppy and Americanized sheet-music and "no" because the old school is putting a gallant fight to retain the Oriental personality of the Chinese music.

Both schools have their influence in the Chinese community, with the intellectual class favoring genuine Chinese music and the general public approving both. The new school, however, has a more potent way of reaching the public through sound pictures in which "stars" emulate Ann Harding, Dennis King and other Hollywood luminaries with "golden voices."

The motion picture producers and recording companies have gone as far as translating the popular theme songs into Chinese. We have heard "Love Parade," "Dream Lovers," "Goodnight Vienna" and other pieces sung in Chinese and the effect, to me at least, fits the adjective "lousy." Their voices are far from "golden." They are tinfoils, so to speak.

## Not For The Audience

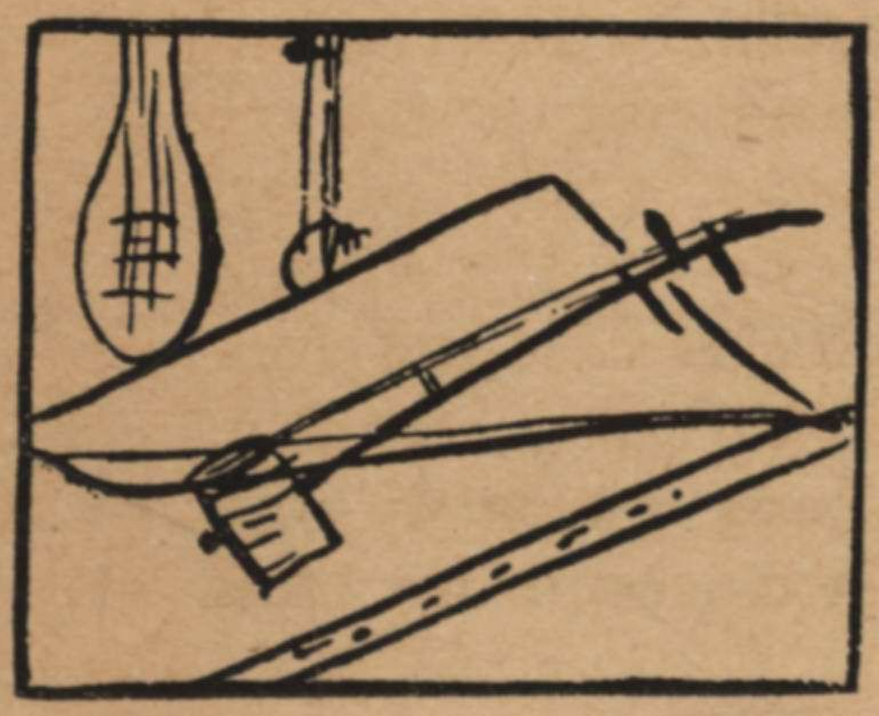
THE old school of Chinese music, however, needs great modifications before it can attain wider popularity and a universal appreciation.

Music in China is played for the personal amusement of the player instead of the audience. Many Chinese musicians are known to have refused to play in public. They prefer to play their instruments alone or to a selected party of friends who appreciate their pieces. One would rather play on a hill-side under the moonlight than to appear on the stage.

What we hear in Shanghai along the streets in wedding or funeral processions is Chinese music of the lowest type. The only Chinese music we know here is in Chinese theatres when popular Peiping players like Mei Lang-fan are performing. Local actors are going jazzy too.

## For Musical Reform

A MOVE, however, has been started by music-lovers to improve Chinese music. Old instruments are being changed and copied from the museums. Symphonies are being written. Real Chinese military bands are being formed and one of them played recently at the Chinese Chamber of Commerce under the patronage of Mr. Wong Shao-lai, chairman.



The Ta Tung Ancient Music Association is the guiding spirit in the new move. Officials in charge of the association are opening small-scale plants for the making of instruments and giving lessons in playing of instruments made after

the ancient models now stored in museums.

Many of the instruments were unknown to average Chinese citizens. Few of the musicians, it may be added, know their names. The instruments were played in imperial ceremonies in dynasties before the Manchu regime. During the Manchu regime, which lasted for about 300 years, Manchurian instruments, such as are used at the Lama temples in Peiping, dominated.



**The Chenju Cat**

CHENJU, the small railway town made famous as the favorite station for government leaders to depart from their trains while coming here on weekend visits, is the site of a graveyard in which lies the remains of a beloved cat.

For many years a pet in the family of Mr. Cheng Hung-nien, president of the Chinan University and formerly vice-minister of industries, the cat died recently. Its loss was so deeply felt that Mr. Cheng personally dug the grave as the cat's last resting place, according to a "mosquito" paper report.

The cat had snow-white fur. Never was it seen catching rats; with its presence in the house, the creatures simply disappeared.

On the eve of its death, so the report says, it crawled to Mr. Cheng's foot-side and literally "wept."

It was taken to a veterinary hospital where medical treatment failed to save it. The day after its death, rats of various sizes returned to the Cheng family with their enemy gone. To perpetuate the memory of the beloved pet, Mr. Cheng built a miniature graveyard for the cat.

## Graves For Pets

CHINESE have great love for animals and pet insects.

At many coffin shops here are small coffins measuring some 10 by two inches, painted in chestnut and black colors. Some of them are so luxurious as to have jade settings. Many miniature coffins of that size are sold every fall to owners of pet crickets, fighting insects.

While Spain and Mexico have their bull fighting, the fighting between crickets forms a popular amusement for local Chinese as well as those in other parts of the country. Bamboo "arenas" in the shape of a box with the top set with transparent glass pane are scenes of many bitter fights, with heavy prize at stake.



When those insects die in cold weather, owners buy small coffins and give them decent funerals. It is their belief that the spirited insects

will be reincarnated next year and return to provide their kind masters with a formidable fighting force in the next seasons.

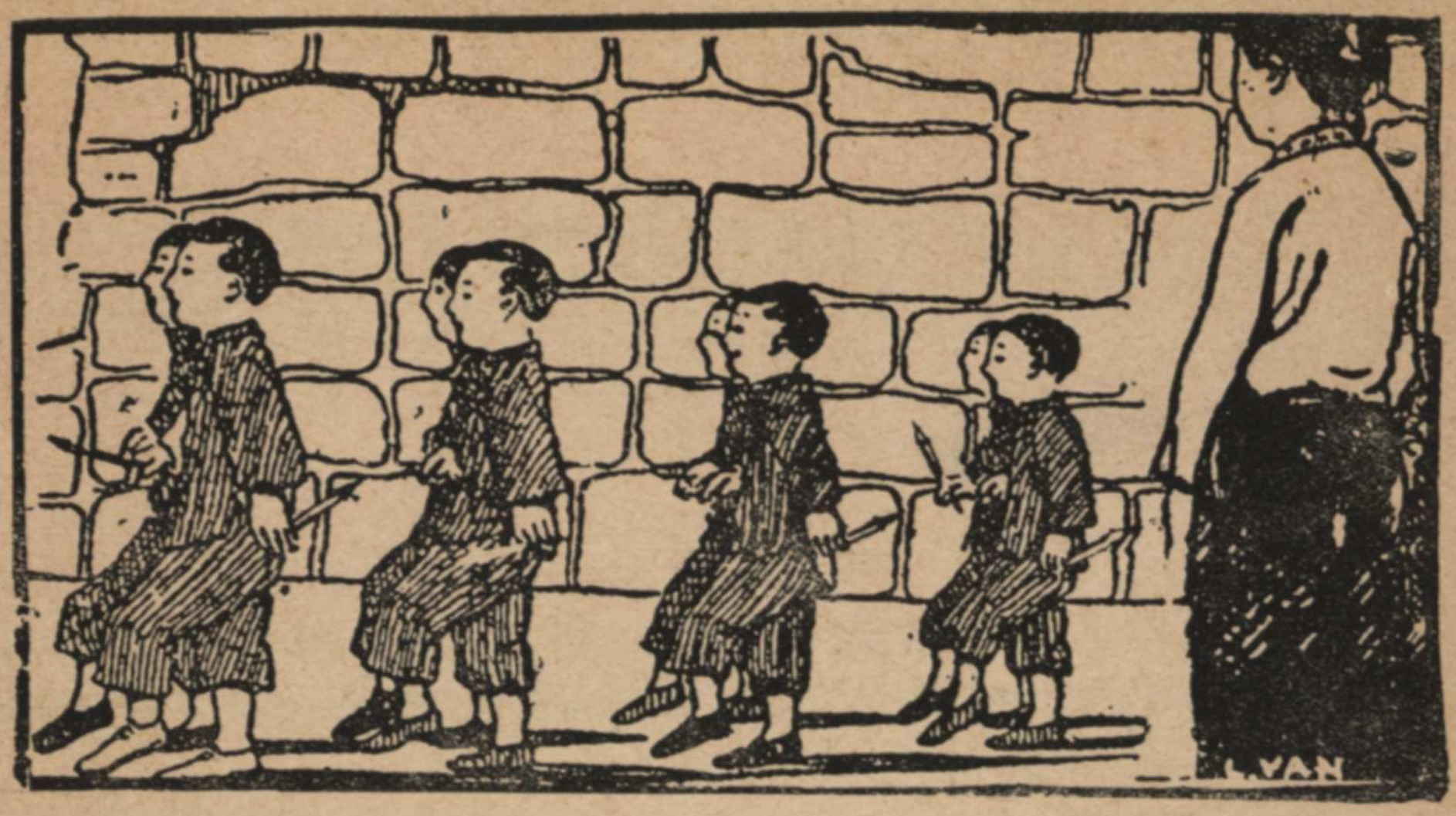
## Use The Brush

A "USE-BRUSH" campaign has been started in the columns of a local Chinese paper by educationalists who deplore the widening use of pens, pencils and fountain pens by local schoolboys.

The continued use of those "hard pens" is causing the wane of Chinese calligraphy, they claim. Save in English and mathematics classes, brushes should be used, they urge.

Many students discarded their brushes because in using them, they have to carry along a stone and a piece of solid ink to make the black liquid.





## Marital Simplicity

"WE are living together as from this date."

With such simple notices published in columns of Chinese newspapers, many Chinese couples are married now-a-days in what is believed to be the most "modern" matrimonial ceremony.

The new way of tying a marital knot draws a sharp contrast to the old type wedding ceremonies, often described as "buying lottery tickets." In the old type of wedding ceremonies, the bride and groom to be married do not know each other until they are led into their rooms to live as "man and wife."

Some, who are fortunate, get the "first prizes"—good mates—while others got nothing in return save troubles.

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